

Propagation of the Gospel in the EAST:

BEING A
COLLECTION
O F
LETTERS
FROM THE
Protestant Missionaries,
And other worthy Persons in the
East-Indies, &c.

Relating to the Mission; the Means of Promoting it; and the Success it hath pleased GOD to give to the Endeavours used hitherto, for Propagating True Christianity among the Heathen in those Parts, but chiefly on the Coast of Coromandel. With a Map of the *East-Indies.*

P A R T III.

Published by the Direction of the Society for Promoting Christian Knowledge.

L O N D O N:

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TO THE READER.



THE Conversion of the Gentiles to the Knowledge of JESU'S CHRIST, is a Matter of Joy and Exultation to all such as wish to see the Church in a better and more flourishing State, than that wherein he doth appear at present. Whosoever maketh the Interest of our Blessed Saviour his own, and doth not act upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of the Kingdom of Christ upon Earth: Particularly, if the parched Wilderness of the Pagan World, should once begin to flourish; and the barren Church of the Gentiles shout for Joy, at the numerous Company of Children she is to bring forth. But this is a Work of Time, so our Waiting is like the Waiting of the Husbandman, who, after he hath done his Labour, expecteth with Patience the joyful Day of the Harvest.

To the READER.

The gradual Display of the Church's Glory upon Earth, is set forth Cant. VI. 10. where she is said, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed as yet with a great Deal of Darkness, and yields but a faint Glimmering of Light. But then, as the Dawn is a Fore-runner of the Day, so is this gloomy State of the Church a Fore-runner of a more glorious Display of the Gospel, which, by a gradual Increase of Light, shall succeed. This is plain from the Beauty of the Moon, to which the Rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in that State. However, what Fairness she hath, is altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desirous to shine.

And this Lustre, though it be borrowed, yet is it fair, comely, celestial, and renders the Church more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then she must not acquiesce here neither, but shine more and more unto the perfect Day, and become at last as clear as the Sun himself. And 'tis then she begins to bear an unspotted Character, being elevated to the sublimest Perfection she is capable of in this World. She looks then Terrible as an Army with Banners, and appeareth in POWER and PURITY to her Enemies. For this will be the Crown of the Church in the latter Days, after the Winter of various Trials and Humiliation.

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is over, through which she shall have pass'd, in order to be duly qualified for that Dignity.

This glorious State of the Church will then doubtless appear, when the Fulness of the Gentiles is come in, and all Israel is saved at last. These will prove infinite Accessions to the Church both in Strength and Beauty, and make her arise and shine, as the Prophet expresseth it.

But what renders still more compleat the Glory of the Church in that Time, is the wonderful Order and Symmetry, which will then most conspicuously appear, both throughout the whole Body in general, and in every Member in particular. The Spirit of Division and Rancour, of Party and Animosity, of Strife and Envy, will be altogether banished from the Church, raised to that Dignity: Or if it should offer to disturb her, it will soon be vanquished by that Power, which hath made her a Terror to her Enemies. But all this she doth not do by her own Power, but by the Power of her Head, to whom she is graciously united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, begotten into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiability. For as all the Gifts are sanctified by the same Spirit, so they tend all to the same End. And 'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible,

Horn

To the READER.

How little there is seen as yet of this sweet and Majestick Power, in our modern Churches, is so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of G O D, which in the midst of so heartless a State of Religion hath stirred up some who do not only grieve for the Affliction of Joseph, and the Decay of true Piety, but do also contrive Means to repair it.

Some do what they can to convey Life into those Churches, which have a Name and Form that they live, but are dead. Some endeavour to instil sound Principles into Children, to make thereby the Church look fairer in the next Generation, than she doth in the present. Some endeavour to take away the Veil from the Jews that overspreads their Minds, and hath all along hindered them from looking to the End of the Law. Some have published, and do publish the Oracles of God in divers Languages, for spreading the Knowledge of Christ, among those, that are as yet destitute of that Benefit. Some bend their Endeavours towards the Reformation of publick Schools, in order to see them cleared from profane Customs, and inveterate Corruptions. Some do promote Christian LOVE among the differing Parties of Religion, as the only Foundation whereon the so long wished for UNION among Protestants may be raised in Time. Some are employ'd about exercising the Severity of the Law, thereby to restrain a Sinner's Hand from doing Evil; whilst others display the Power of the Gospel, thereby to regenerate his Heart, in order to his doing Good. Some endeavour to support real Holiness, by private

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Conferences on the most practical Heads of Religion; whilst others do the same, by publishing and dispersing such Books as treat on edifying Subjects.

All these and the like Endeavours, cannot but be agreeable to a Well-wisher to the Cause of Religion, and may be deem'd as so many Presages of a better State of the Church upon Earth: For by such Efforts some Stones at least are polished, which will help to adorn that spiritual Temple which shall be raised in the latter Days.

To all these Attempts made towards a Reformation and Enlargement of the Church, may be added another, to which some Inclination hath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East and West-Indies. Of what hath been particularly done among the Malabar Heathen in the East, the Historical Account published in two Parts will inform the Reader at large. It has been reprinted the third Time in the Year 1718, with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.

As Things of this Nature are generally subject to various Opinions and Reflections; so hath in particular this Undertaking met with the same Treatment, since it came to be known in Europe. It hath been highly approved by some, and disliked by others. Some, who do not suppose an Enterprise of this Nature to be altogether impracticable, do however think it now very improper, when every

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every one complains of hard Times, and is called upon by other Expences nearer at Home; And for this Reason they are for putting it off to a more convenient Season. Others have been startled at the Newness of the Thing, and are shy to venture into a Road so little beaten in this Age, and so much exposed to Danger and Difficulty. Others have been bare Spectators in this Matter, unwilling to judge of a Work, which, like a tender Blade, did but just appear above Ground, not discovering as yet what its Fruit might prove. Others again, have taken a transient Kiew of the Scheme, but declared their Unwillingness to be farther concerned, till they should see some eminent Men espouse it, and by their Example encourage others to engage in the same. Others are displeased with the Heathen themselves, who, for the Sake of a little Gain, will conform to the Christian Name, but at the Approach of Danger quit it again, and relapse into their former Ways.

'Tis not the Design of this Preface to examine at large the various Opinions and Judgments, which hitherto have been pass'd on this Affair; much less to determine how far they might be well-grounded, or how far perhaps they might be baffled by Mistakes and Prejudices. However, thus much may be said in Answer to those, who on one Hand are so easily terrified by the common Calamities of the Times, and on the other, by the Expensiveness of the Design, that they seem to be little acquainted with the Ways and Dispensations of Providence. For if we take a Survey of the most considerable Transactions, both under the

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and the Gospel, it will plainly appear, that
nearly the best of Works have been carried on
in the worst of Times, and that they have triumph'd
at last, (though after much Toil and Labour)
over all the Clamours and Oppositions that wicked
Men and Devils could raise against them.

The Prophet assures us, that Jerusalem was
rebuilt in strait and troublous Times. And
another of the inspired Writers tells us, that they
were fain to work with one Hand, and to hold
their Weapons in the other. And yet did the
Work gain Ground in the midst of all those Ad-
versities, and the Attempts made against it,
were so far from disheartning the Builders, that
they did but more encourage them to go on with
their Labour, till they saw the Design brought
to a happy Conclusion. However, it cannot be
denied, that the Opposition is then most destructive
and fatal, when it comes from those that are
within the Pale of the Church, and who, under
an external Show of the same Confession, destroy
the Vitals of the Christian Faith.

How backward the Jews were in building the
Lord's Temple, and under what frivolous Pre-
tences they put off so unwelcome a Work, doth
plainly appear from the Reproof given them by the
Prophet. The Time is not come, the Time
that the Lord's House should be built, was
the common Plea for their Sloth and Drowsiness.
But then the Effect was, that whilst Gouvernours,
Priests and People, were wholly bent on advancing
their worldly Interest, and shamefully neglected
the Lord's House, their Vines and Olives did
not yield their Increase, and the Earth denied
her

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her Fruits. All which may possibly convince us, that even outward Prosperity doth in a great Measure depend upon the Care employed in the Worship of God, and its Enlargement among Jews and Heathens.

Nor have those a sufficient Plea for themselves, that undervalue a Design, because it is new, and because it hath been little attempted by Protestants. Truly, this should rather be an Inducement, (not to stifle the Work in its Infancy, but) to inflame that little of the Spirit of Power and Love, which is left among us. Should we be also willing to die, because we see so many dead about us? I mean, so many who are supine and negligent in the greatest Concerns of Life and Happiness. Should we not rather strengthen the more the Things which remain, but are ready to die, except they be supported betimes? Which Consideration should make us shake off that natural Drowsiness, which confineth the Mind to narrow Ends and Purposes, and indisposeth it for any generous Enterprize. Nothing is more common, even among those who call themselves Christians, than to frame new Ways and new Methods for increasing their Stock, and to improve every Opportunity offer'd for that End. Almost every Year produceth new Schemes, and these new Pursuits after the Things of this World. Let a Design be never so new and uncommon, it will soon be embraced, if it be but profitable, and conducive to some temporal End or other. Why should a Christian then be shy of a Work, because it is new; when it may carry with it a

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ever-fading Reward? Should not he be already and watchful to lay up Riches in Heaven, as the profane Worldling is to improve his Income on Earth?

But to return to the Affairs in India; 'tis true, that what we see at present is but an Embryo, and a Seed as it were, scattered by the Missionaries among that numerous People; and a Seed cannot be sown, and its Product reap'd in one Day. However, a wise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due Season, and be rewarded according to their Pains, not according to their Success. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the L O R D, who is the only Author of Success, will direct the Steps of those who are engaged, or shall engage in a Design, tending so much to the Enlargement of the Church of Christ upon Earth.

Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathen, who, out of Regard to a temporal Benefit, will for a while conform to the external Confession of the Christian Faith, but return to their former Idolatry again, as soon as the Hope of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer himself

himself complained, that some would seek him only for the Sake of the Loaves they did eat; And the Apostle of the Gentiles taketh Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him, give over the Preaching of the Gospel for that Reasons.

These, and many other Impediments, which generally attend any good Undertaking, may render indeed a Gospel-Labourer more vigilant in trying the Spirits, and more cautious in admitting them within the Pale of the Christian Church: But then they must never make him despair of Success in the Dispensation of the Gospel. 'Tis certain, that a spiritual Discretion of the various Dispositions of Souls, is one of the principal Branches of the whole Ministerial Function. For, if a spiritual Guide be altogether destitute of this Judgment of Trying the Spirits, he must needs make many a wrong Application of the Promises of the Gospel, and thereby most dangerously unhinge the whole Chain and Oeconomy of Salvation. But as such a Judgment is altogether grounded on Practice and Experience; so it requireth Time, and a careful Observation of the various States of Souls, in order to obtain a competent Measure thereof.

As for the Historical Account, which herewith is presented to the Reader; he is to observe, that the first Collection of Letters came out in English in the Year 1709. and chiefly contain'd

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Narrative of the Voyage of the two first Missionaries to the Coast of Coromandel, and their Settlement at Tranquebar, together with some Account of the Language and Manners of the Inhabitants, and of the Divinity and Philosophy of their Priests and Scholars. The Missionaries do in those Letters more particularly insist on the many Obstacles and Difficulties they were like to meet with, in so hazardous an Undertaking ; and which hitherto had been so little attempted by Protestants. They speak more at large of the Immoralities of the Christians in those Parts, wherein they not only exceeded the Heathen themselves, but exposed also the best of Religions to the Contempt and Reproach of the barbarous Nations with whom they convers'd. This the Missionaries discover'd at their very first Entrance upon this Enterprize : A Misfortune which has ever been complain'd of by all good Men, that have concern'd themselves in a Work of the like Nature !

The first Collection of Letters was dedicated to the Venerable Society for Propagating the Gospel in Foreign Parts, and proved a Motive to many charitable Benefactions contributed by well-disposed Persons for advancing this Mission. The last Letter in the said first Collection, is dated in October 1707, soon after the Missionaries had raised a Church for the Benefit of the Heathen, and begun to preach the Gospel of Christ in the Damulian and Portuguese Languages.

In

In the Year 1710. A Continuation of the most material Circumstances of this Affair was published, and the Historical Thread brought down to the Beginning of the Year 1710. About this Time Two other Missionaries sent on the same Errand arriv'd at Tranquebar, and from thence acquainted their Friends in Europe with the most remarkable Occurrences during their Voyage to India. The Impression both of this and the first Part being dispersed in England, they were reprinted in the Year 1711, with some Preliminary Hints concerning the Character of a Missionary prefix'd to the first, and a Proposal added to the last, for printing the New-Testament in Portuguese, for the Benefit of the Natives on the Malabar Coast, and for furnishing proper Helps to the Missionaries sent thither to attempt their Conversion.

The aforesaid Proposal was crown'd with so signal a Blessing of charitable Donations from all Ranks of People, that a Copy of the said New-Testament was forthwith put to the Press, and happily finished in the Year 1712. And of this Edition considerable Numbers have been since convey'd to India, for Promoting the whole Design, and for settling the Portuguese Church and School on a better and more promising Foundation.

In the Year 1715, a Letter writ by the Missionaries to the Reverend Mr. George Lewis, then Chaplain to the Honourable East-India Company, at Fort St. George; was translated from the Portuguese printed at Tranquebar, and published

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ublished by it self in English, for the Satisfaction of all Well-wishers to this Design. The intent of this Letter was, to explain the Order and Method used in their several Schools, and what for the same Reason been inserted again in the following Collection of Letters.

Whilst Things thus went on in the Indies, and carried with them a fair Prospect of Success, several Nations in Europe were not wanting to second so promising a Work, and by seasonable Supplies, to water as it were, the Seed of the Gospel scattered among the Heathen. And since, as the wise Man says, in the Multitude of Counsellors there is Safety; His Majesty the King of Denmark resolved to settle a College or Corporation for the better Management and Enlargement of this Mission, which now required more Hands to advance it. A Brief Account of these Measures taken in Denmark was publish'd in English, in the Year 1715. with a Letter from the Assessors of that College to the Society in England, for Promoting Christian Knowledge, wherein they express a most grateful Sense for all the Favours bitherto deriv'd from Great-Britain, on the Protestant Mission established in India. Both these Pieces have been reprinted in the ensuing Account, that the Reader may see in one View the entire Connexion of this Affair, and the several Steps that have been taken to settle it on a good Foundation.

The third Part of the Propagation of the Gospel in the East, comprised in the following Collection of Letters, begins with the Year 1711, after

after the second Part was brought down to the Year 1710. This third Part endeth with Mr. Ziegenbalgh's Return to India, where he arrived in August 1716. All the Letters contained in this Volume are not written by the Missionaries themselves, but some are sent us by such Persons as wishing well to the Design, have freely imparted their good Advice on so important a Subject. It were to be wish'd, that all those who are in any Degree affected with the deplorable State of the Heathen in India, would generously suggest such Hints as they thought proper, for improving this Undertaking to a greater Maturity, than wherein it appears at present.

As for the Letters themselves contain'd in this third Collection, the Reader is to know, that we have followed the Thread begun in the first and second Part of this Narration; some of the Letters being exhibited entire, and some by Way of Abstract only, as they were thought worthy the Reader's Perusal.

Anth. Will. Boehm.

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Sent to the
E A S T - I N D I E S,
For the Conversion of the
HEATHEN in MALABAR, &c.

P A R T III.

L E T T E R I.

To the Reverend Mr. Boehm at London:
From the Printer who was sent from
England to India.

He gives an Account of his Voyage to, and Arrival at St. Sebastian. What Trials he met with in this Voyage. Some Notice taken of the State of Religion in Brasil, and of the Negro Slaves: Likewise of the Siege of that Town, and of some other Accidents. He is taken Prisoner, and, after many Hardships, at last released.

Reverend Sir,

 HOPE these will find you in good Health, together with all my Benefactors and Friends I left at London. The Sight of this Letter from the Place mentioned hereafter, may perhaps seem

seem somewhat strange to you, till the following *Historical Account* of our Circumstances set things in a clearer Light.

I hope you have received my Letter (a) of the 15th of *May*, dated near *Porto-Santo*, in 33 Degrees of *North Latitude*. I committed it to the Care of an *English Ship* going to *Carolina*, and related therein some of the most material Occurrences, happening betwixt *England* and *Porto-Santo*, when we had steer'd our Course toward the *Equinoctial-Line*, betwixt the *Canary-Islands* and the *Coast of Africa*. The nearer we approached the Line, the more we found our selves becalmed, the Ship being near a whole Month in the same Place, and for Want of Wind, in no Condition to go either forwards or backwards. The Heat began to be exceeding great, particularly in the 12th Degree *North Latitude*, and it was the 8th of *June* when we had the Sun just over our Head. The Refreshments I had taken with me were now very useful and seasonable.

The 14th of *July* we happily passed the *Equinoctial Line*, and directed our Course constantly towards the *South-West*, till the 10th of *August* we thought ourselves in Sight of *Brazil*; but it proved a Mistake, it being *Cape St. Thomas*, and soon after we came to an Anchor at the Isle of *St. Anne*, not far from that Cape: Here we continued a few Days taking in some provision of Fish and Fruit, which we stood in need of, having sailed near four Months after our Departure from *England*.

(a) Note: This Letter never came to Hand.

Part III. *Voyage to Brazil.*

3

The 15th and 16th of *August* we sailed along the Coast toward *Cape Frio*, and the next Day we entered the River *Janeiro*, but were stop'd without the Fort of *Santa-Cruce*, the *Portuguese* being willing to inform themselves about our Busines, and whether our Stay there might, perhaps, prove disadvantageous to their Trade. At this Place we were inform'd that a Fortnight before, two *English* Ships bound for the *East-Indies*, called the *Mountague* and *Litchfield*, cast Anchor here, and afterwards made the best of their Way towards the *Cape of Good Hope*.

These two Ships were found to be very sickly, having lost near Half of their Men by a burning Distemper that raged among them; the Captain of the latter of these Ships being dead, and buried here in *Brazil*. The 18th of *August* we got into the Harbour. Here we cast Anchor, after having saluted the Fort with the Discharge of five Guns, which however the *Portuguese* did not answer. I can't but take notice by the Way, of the kind Providence of God over us, which visibly appear'd in the small Number of Men we have lost, in this long and tedious Voyage. We have had in all but three dead, and a few sick of the Scurvey; whereas other Ships miss great Numbers of Men carry'd off by malignant Distempers. I should have been able to give you a full Account of all the remarkable *Contingencies* relating to our Voyage hither: (having kept an exact *Journal* for that Purpose;) But my *Journal* has undergone the same Fate as the rest of my Papers, of which I shall speak by and by.

Hitherto the Lord hath helped us, and deliver-ed us out of many visible Dangers, when human Wit and Reason seem'd to be put to a Nonplus. Under these Circumstances, a Man hath a daily Opportunity for improving himself in Prayer, Patience, Resignation, and particularly in a hearty Reliance upon the Power and Goodness of God, whose Help then generally begins, when hu-man Support is at a Stand. As for those Tryals in particular, that happened within the Ship it self, I must previously acquaint you, that our Vessel was unfortunately crowded with A bundance of profane and disorderly People. The Char-a-*cter* of the Generality of my Fellow-Travellers is drawn up at large, *Psal. lxxiii.* which *Psalm*, as it hath often afforded me Matter of Medita-tion, so it hath left the deeper impression on my Mind, after I have seen the dreadful Disaster which befel those Men who did but a little before *boast of their Sins, and did not hide them.* As for Governour *Collet*, I must needs say, that from the very first Hour of my being admitted into his Acquaintance, he hath expressed to me much Kindness, and a Readiness to favour the Design in which I am engaged.

Two Days after our Arrival here, he invited me to accompany him into the Town, which I readily did, but desired him withal, that I might not go as a bare Passenger, but as one of his Do-mesticks or Officers. This he comply'd with: And I found afterwards, that such a Caution was very necessary, in a Place over-run with gross Idolatry and Superstition. Besides this you must know, that the Inquisition is (as in all the other Portuguese Territories,) so very Flagran-

Part III. *Voyage to Brazil.* 5

in *Brazil*, that one can't take sufficient Precaution amongst a People so much enslaved by the Authority of *Rome*. At our Arrival here, near a Hundred Persons were just embarking for *Portugal*, in order to be tried there at the *Holy Office*. They were suspected of favouring *Judaism*. However, I had a great Mind to disperse some Copies of St. *Matthew's* Gospel among them, which you know I had by me in the *Portuguese* Language. But how these were disposed of, you shall hear in the Sequel of my Account.

What concerns in particular the *State of Religion* in these Parts, I cannot write of it without a tender Compassion towards a People buried in Darkness and Ignorance. The Clergy are so Ignorant, that in Ten you hardly find one who has got so much *Latin* as to read *Mass*: And though I easily allow, that one may be a good and useful Man without *Latin*, yet those People being altogether destitute of any other Bible, but what we call the *Vulgar Latin*; I think in this respect the *Latin Tongue* would prove to them a necessary Help for fetching Knowledge from the divine Writings. The common People are swallowed up in Sensuality, and their Care centers in heaping up Gold and Silver. The Jesuits have a *College* here, which is a very stately Building. I have been several Times in Conversation with them: They always singled out one of their Number, who was best skilled in *Latin*, to be their Speaker, and the Rest of 'em heard only what we discoursed of. I generally moved something of true *Practical Divinity*, without touching upon any Controversy at all: But they, it seemed, would rather argue upon Points of Divinity in

a scholastick Manner: I told 'em the Circumstances of Time and Place did not suffer me at present to enter upon Controversies. When I desired them to procure me *Thomas-à-Kempis* his *Christian Pattern* in *Portuguese*, (which I had a mind to buy;) they did not so much as know that Author: A thing which I greatly wondered at, since this his Treatise is so universally known and approved, for ought I know, by all the Nations and Denominations of Christians in Europe. When they heard me mention *Thomas-à-Kempis*, they asked, whether I meant perhaps *Thomas Aquinas* his Works, who is one of their great School-Divines, and left many voluminous Books behind him. I found but very few *Portuguese* Books worth my purchasing.

The *Negro-Slaves* making up in Number near eight Thousand Souls, are in a pitiful Condition. All the Evidence they have of their Reception into the *Christian Church*, amounts to no more than the Knowledge they have of their being sprinkled with Water, together with the *Pater-Noster*, which they are taught to rehearse. Besides this, they have Images of some of their Saints, as for Instance, that of St. *Francis*, or St. *Anthony*, &c. hanging about their Neck, as a Badge of the Christian Religion. But to return.

We were anchoring in *Rio de Janeiro*, when on the 24th of *August Old Stile*; Intelligence was brought to the *Portuguese* Governour here, that a Fleet of about 15 or 16 sail was seen to approach the Coast of *Brazil*. Some would not believe it; and others were afraid, that if the *French* should once get footing in these Parts, they would then revenge to the Purpose the hard

Usage

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Usage their Countrymen met with here a Year ago : Where I must mention by the Way, that in that Action, which happened last Year, the *Portuguese* took eight Hundred Prisoners from the *French*, together with the General that Commanded them. They massacred afterwards the General in cold Blood, and about Half of the Officers and Soldiers miserably perished under the Cruelty of the *Portuguese*. The Remainder of these Men we saw here in a starving Condition : They expressed a great Satisfaction at the Arrival of an *English* Ship, in Hopes they would commiserate their hard and deplorable Circumstances.

And now the *Portuguese* began to prepare for a Defence, being afraid of a Siege, which also fell out accordingly the first of September following. It was then the Governour of *Santa Cruce* fired some Guns, to give notice to the other Forts of the Approach of the Enemy. This was attended with the *French* Fleet it self, consisting of Fifteen Sail, which in an Hours time entered the Mouth of the River, and two Hours after cast Anchor in the best and safest Place of the Harbour.

The next Day Admiral *Trouin* landed *Three Thousand Five Hundred Men*, partly in a small Island lying on one Side of the Town, and partly on the firm Land on the other Side, to fire from these two Places upon the *Portuguese* Forts, whereof there are Eight in number. What relates to our Ship in particular, we had no time to weigh Anchor ; wherefore Captain *Austin* ordered to cut the Cables, and to remove with all Speed, out of the Reach of the Enemy's Cannon :

This was done accordingly, and the Ship was now four *English* Miles off of the *French* Fleet; and it was then I returned on Board with Gouvernour *Collet*, with whom I had been in Town. The Day following, the Gouvernour went a-Shore again, and retired farther up into the Country, to get some Intelligence of the Siege the *French* had laid to the Town; but I declined attending him again, being resolved to stay in that Post which I thought Providence had assigned me, and there patiently to wait the Issue of our deplorable Circumstances.

But now I must leave the *French* a little in pushing on their Siege, and give an Account of a thing which happen'd within our own Ship, to the great Surprise of all honest Men, and which hath in particular afflicted me more sensibly than any other of all the Hardships and Adversities I have undergone hitherto, and which are incident to so long and tedious a Voyage. Six of our own Men had the unaccountable Boldness, as to break open the Place where the *Company's* Treasure was kept; and having taken away what Money they found there, and carried it into the Pinnace, they conveyed it away in so clandestine a Manner, that none were aware of it, till it was gone; all the Men of the Ship being in a dead Sleep, besides those that attended the Watch. Thus my Money, and that designed for the *Mission*, underwent the same Fate: For as it was laid up in the same Place, so 'tis now unfortunately fall'n into the Hands of these Pirates. This affected me the more sensibly, because it was done by our own Men, and especially at such a Time,

when

when we could not yet see what Issue the Seige of St. *Sebastian* might have. What a Disorder arose upon this in our Ship, on Account of so unlucky an Accident, I can't sufficiently express. Captain *Austin* and his Officers drew up immediately a *Protestation*, which amongst the rest I signed also. The Copy thereof you find here inclosed.

After this small Digression, which was too material to be passed by, I return now to the Siege of St. *Sebastian*. We expected the Besieged would make a vigorous Defence, being provided with all Necessaries for that Purpose. There were in the Town one Thousand Men regular Troops; two Thousand Mariners; four Thousand Citizens, and eight Thousand Negro-Slaves; in all fifteen Thousand Men: But notwithstanding this numerous Garrison, plentifully furnished with every thing necessary, the *Portuguese* ran away after they had been cannonaded eight Days, and left the Town, full of Silver and Gold, a Prey to the Enemy. The *Portuguese* burnt three of their own Ships, and a Fourth foundered after it was driven a-Shore, being all Men of War. Abundance of other Ships, most Merchant-Men, were sunk by the French. The Loss of Men on both sides is very inconsiderable, and hardly taken Notice of. The Eleventh of *September*, the *French* took Possession of the Town, and plundered it the Day following. They threatned to reduce the whole Town to a Heap of Rubbish, but the *Portuguese* prevented that by paying a Sum of 15000*l.*

All this while the French did not molest us in our Ship, and suffered us to be Lookers on of the Disaster befalling the Portuguese. But we could not but suppose they would also make us an unwelcome Visit, which we were obliged to receive without Opposition; being hemm'd in on every Side, and in no Condition to make our Escape. The 13th of September, the Gentlemen of our Ship deliberated what to do in this present Juncture. Governour Collet was now returned on Board, and soon after surrendered himself with his Son Prisoners of War. Captain Austin did the same, and surrendered himself and the Ship, of which soon after a French Captain and twenty Men took Possession. They fell immediately to plunder the Ship, and this was done with so great a Fury, that nothing escaped their Hands but the Stores laid up in the Bottom of the Ship. I often cast a sorrowful Eye towards my Books, Papers, &c. but in a Trice all was gone, and not a Scrap of any thing left, except what I had in my Pocket, which was little enough; and it was a Mercy, in the Midst of these Calamities, that they did not strip us stark Naked, or at least search our Pockets, as some supposed they would.

The next Day we were all made Prisoners, and dispersed among the Enemy's Ships, some being confined to one, and some to another Ship. My Lot was to be transferr'd to the Vice-Admiral's Ship, called *Le Brillant*, where I was no sooner fixed, but I took a Survey of what things I had left of the Goods I was provided with at my Departure from *England*, the Whole of which now consisted in the following Pieces: One Coat,

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one Shirt, one Cravat, One Bible, and one Copy of Arndt his *True Christianity* in Latin. Besides this, I had the unwelcome News told me, that we were altogether ordered to *Martinico*, before we must so much as think of our going to *France*. These and a great many other dismal Accidents, together with the melancholy Consideration of what I had suffered already, and what I was still to suffer, ruffled me with various Doubts and Perplexities. When I endeavoured to dispose my Mind to a Liking of, and Submitting to divine Providence, I found my self altogether uncapable to fathom the Appointments which now surrounded me; the Devil, you know, never failing to improve outward Afflictions to his own Advantage, by tempting the Soul to *Unbelief, Mistrust*, and other black and sinister Thoughts about the Dispensations of an over-ruling Providence.

One time I thought, shall now that Work be destroyed in its Infancy, which hath been attended with so many favourable Marks of Providence; and shall those Goods and charitable Supplies, to which so many well-dispos'd Souls in *England* have contributed, to support thereby the poor Heathen converted to Christianity, be left in the Hands of Men, who will employ 'em to quite other Ends and Purposes? Such and the like Thoughts did rise within me, when I considered the Loss of what I had about me. When I looked upon my own Person, I thought I might perish perhaps under the Hardships that would undoubtedly befall me as yet. Whatever of *Selfishness* and *Self-seeking* adhered to this Work on my Side, was plainly discovered

ed to me in so violent a Conflict of Thoughts. This I was not so much aware of, whilst things went on in a smooth Manner, without Trial or Troubles : However, in the Midst of these black Reflections, tossing my Mind up and down, I found now and then, a little Ray of Comfort in my Heart, overcast with the Clouds of dark and dismal Judgments, particularly some Verses in the xviii. *Psalm* left a comfortable Impression on my Mind, where the *Psalmist* calls the Lord his *Stay in the Day of Calamity*, bringing him at last into a *large Place*. By such and the like Scriptures, seasonably coming into my Thoughts, I did somewhat recover, and began to hope, that all this Adversity might serve as a real Teacher, to inculcate the more upon my Mind the great Lesson of *Self-Resignation* to the divine Will, a Qualification so highly necessary to those that will do any good in a corrupted World.

As for my bodily Circumstances, during my Confinement, they were pretty tolerable. The Captain of the *Brillant* shewed me some Kindness, and as he seem'd to be something of a Scholar, he loved to speak *Latin* with me.

After I had been a Week confined in this Ship, a Rumour was spread that Gouvernour *Collet* was Capitulating with the French Admiral about his own Ship, in order to pursue his Voyage to *India*. No sooner did I hear this piece of News, but I writ a Letter to Mr. *Collet*, wherein I desired his Answer to the three following Questions : (1.) Whether he thought there was any Hopes of Obtaining from the French the

Printing-

I. Part III. *Voyage to Brazil.* 13

Printing-Pres^s, (b) with the things belonging to it ? (2) Whether he would be pleased to offer a tolerable Ransom for it, if the French should be willing to part with it ? (3.) What his Thoughts were about my own Person, and whether there was any Likelihood for him of regaining my Liberty, and of attending him to the East-Indies ? These and a few other Hints I set down in Writing, and designed to send them to Mr. Collet's Ship. But the French Captain, in whose Hands I was, was so Civil as to allow me a Boat to carry me on Board Mr. Collet's Ship, to confer with him my self upon this Subject. Governour Collet did no sooner hear of my *Proposal*, but promised, in most obliging Terms, he would do all that lay in him to get my Liberty, and to take me and my Goods on Board his Ship, if ever he should be able to purchase one from the French : But soon after one Difficulty was started, which seemed to be almost insuperable. Governour Collet declared, that after so many Losses and Disasters he had hitherto suffered, he was resolved to go directly to *Bencoulee*, to enter upon his Government there, without touching at *Madras* at all, or at any other English Fort on that Coast. This seem'd to stifle again my reviving Hopes : However, after a little Consideration, I came to a Resolution in my Mind, which I imparted to Mr. Collet, and it was to this effect : That he would be pleased to take me on Board his Ship, which

(b) Note : A Printing-Pres^s with all its Utensils, and a Font of Types, commonly called Pica, were sent in this Ship to the Missionaries, by the Direction of the Society for promoting Christian-Knowledge:

which he was now purchasing from the French, and land me and the Goods, in Case I should be released, at the *Cape of Good Hope*, where I design'd to stay, till by Providence, another English or Dutch Ship should pass by, by Means whereof I might be carried to the End of my Voyage. This was agreed upon, and so I returned to my Confinement.

The first Day of October following was a Day of good Tidings to me. Before I had any such Thought, Governour Collet unexpectedly sent a Boat to fetch me away out of my Confinement, and to replace me on Board the *Jane*, which he had purchased in the mean Time, with all the Goods and Appurtenances, and was now almost ready to sail for the *East-Indies*. This was as joyful a Day to me, as perhaps I ever had in my Life. Thus I took my Leave from the *French Brillant*, and return'd to my old Quarters in the *Jane Friggat*. As soon as I came on Board Mr. Collet's Ship, he declared to me that he was resolved to carry me and my Goods Fraight-free to *Madras*, including also my Diet, which he did generously offer me on Board his Ship. The Printing-Press, Letters, Utensils, Paper, Books, &c. he rated at 300*l.* Sterling, and said, he might claim this of all Reason, as due to him, because he had purchased the Ship and Cargoe at the Prime Cost, sending his Son as an Hostage to *France*, till the Sum agreed on should be paid. However, to declare the singular Regard he had to the Honourable Society and their worthy Design in the *East-Indies*, he would come down to half that Sum, viz. 150*l.* which he hoped they would readily refund, towards making up the great Losses he had

ad sustained in this Voyage. And now let every one that is but a little acquainted with the Steps of divine Providence judge, whether the Finger of God be not visibly seen in all these Transactions? For my Part, I cannot but confess, that I find my self more convinced than I am able to express, that the Lord is still with the Design, and that he will bring to a happy Conclusion, a Work, which hitherto hath met with so many fierce Obstructions from the common Enemy of Souls, that so his Glory may be raised in the Midst of our Weakness.

I desire you in particular to assure my Friends at *Gosport* and *Portsmouth*, that their Benefaction, which I gathered whilst I was among them, has had a peculiar Blessing attending it; it being the only Money I have saved of my whole Treasure: The Reason is, because I had paid this Money into Mr *Collet's* Hands before my Departure from *England*, who has given me fresh Assurances to repay me this Sum at *Madras*, notwithstanding his own great Losses and Sufferings. Thus hath this Money been kept safe from the Fury of the Enemy.

As for the Copies of St. *Matthew's* Gospel, which you know I had by me, they were all taken by the *French*, and happily dispersed among the *Portuguese* here. After my Releaseinent, I have been several Times in Conversation with the Priests and Monks of this Country, and found Means to put some *Latin* Pieces, as the *Enchiridion Precum*, and *Arndtius de Vero Christianismo*, into their Hands. As for the Goods, which after this Capitulation with the *French* are come to my Hands again, they are as follows: No. 1. Printing.

Printing-Press. No. II. Materials belonging to the Press. No. III. Paper. No. IV. Papers and Letters. No. V. Letters. No. VI. Oyl. Part of No. VII. consisting of Books. No. IX. Books for the Reverend Mr. *Lewis*, Chaplain at Fort St. *George*. These are the Goods I have recovered: Besides this, I have in my Hands Madam *Dolben's* Bill of Exchange of 10*l.* Payable by Governour *Harrison* and Mr. *Edward Fleetwood*. I have also saved Mr. *Hoare's* Bill of Exchange of 25*l.* payable by Mr. *Francis* and *John Cook*, tho' I fear (c) these Bills will be protested against, because the Letters of *Advice* which accompanied them, were by Captain *Austin's* Order thrown over Board. I have also recovered some Letters writ to the Missionaries.

We hope now, by God's Blessing, to set sail in a few Days, after we have taken in some Provisions and Refreshments wherewith the *French*, according to the Tenour of our Agreement, are to supply us. We have also taken a *French* Pass for seven Months. Captain *Austin* and all other Officers are to be sent Prisoners to *France*. Instead of the old Officers, by whom Governour *Collet* was so uncivilly used, we have taken in a new Set all *English* Men, who had served in another *English* Ship lately taken by the *French*. Mr. *Collet* has been obliged to deliver to the *French* Admiral an exact List of all such Persons as are on Board our Ship, in order to have as many of his Countrymen released out of the Hands of the *English*. I desire to give my humble and obedient Service to the Gentlemen of our Society,

and

(c) Note: These Bills were paid.

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and excuse my not Writing to them in *English*. I hope they will bear with my present Circumstances, which do not allow me to write many Letters. I remain,

SIR, &c.

*St. Sebastian, near
the River Janeiro in
Brazil, the 20th of O-
ctober, 1711.*

Jonas Finck.

[The foregoing Letter is Translated from
the *High-Dutch.*]

LETTER II.

To Mr. Henry Newman.

[Translated from the *High-Dutch.*]

The Missionaries Gratitude for the Support sent 'em from England. Their Readiness to correspond with Europe. Of the Obstructions they meet with. They have a Printing-Press and other Goods made over from England; And desire some Maps and Books.

WE have greatly rejoiced at the Christian Care and Charity wherewith you are affected toward the Mission in India. We assure

C. you

18 *The Acknowledgment of the* Let. II.

you hereby of our hearty Gratitude for your Labour of Love : May the Lord be pleased not only to keep constantly open such Hearts, as he, in Love, hath once inclined to this Work, but stir up also more such Souls, as by all possible Means support the Propagation of the Gospel of Christ in *India* !

It hath, indeed, proved a powerful Motive to us, to praise the Lord, when we read in the two Letters sent us by the *Honourable Society for Promoting Christian Knowledge*, what considerable Steps had been taken, both in *Great-Britain* and the *West-Indies*, towards Magnifying and Exalting the Lord *JESUS* in the Souls of Men. Truly those that are Children of God, cannot but relish such heavenly Works.

To this is to be added, that the said *Society*, by the Providence and Influence of the Lord, have now begun these two Years past, to concern themselves also about our heathenish *East-India*, and to contrive Ways and Means, whereby the Light of Life may be conveyed to these dark Regions, to enlighten the Hearts of Men : Particularly, that they are pleased to assist us, the most unworthy Servants of God among the Heathen, with good Advice and seasonable Contributions : By all this, we have been the more excited to praise and extol the Name of the Lord with our Congregations gathered in these Parts.

We send here a Letter to the *Honourable Society*, with some additional Papers joined thereto, and we heartily wish with them, that by such a *Correspondence* once establish-

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Part III. Missionaries for Benefits receiv'd. 19

ed the Work of GOD may be powerfully promoted among the Pagans. We shall think it no small Satisfaction to give you a continued Account of the *Progress* of this Undertaking, as often as possibly we can, either by *English* or other Ships. We freely own, that God hath fill'd our Hearts with a fervent Desire to labour after the Salvation of the Heathen in these Countries, and his Mercy hath signally attended us hitherto. And although the *Obstruction* we have met with, doth still continue to hinder tis from making any considerable Progrefs in a Work, the Possibility of which we are fully convinced of; yet we know also, that though the Lord seems to tarry with his Help, he will certainly come in his Time, and not tarry. We shall then go on with the greater Readiness, after our Labour, by various Tribulations, hath been tried and refined from the adhering Dross of Corruption. By such Tryals, the Work of Converting the Heathen is raised on a firm and strong Foundation, and 'tis hoped, will grow up at last to that Strength, that *the Gates of Hell shall not prevail against it.*

About the Delivery of the Pres and Paper, several Difficulties have been started at Madras, which, however, have at length been so far removed, that now we are in Possession of it. We are now busie about fixing the Pres in our House, and are in Hopes, that we shall be able to print a few Sheets within three Months, by way of a

20 The Acknowledgment of the Let. II.

Specimen, in order to send some Copies for a Satisfaction to our Benefactors, either by such English Ships, as are now ready to sail, or by those that depart in January next from Madras. And truly as our Benefactors in England are the first that have found Ways to convey to us a Press, and thereby to disperse the Word of God on this heathenish Coast; so they have the greater Reason to rejoice at it, particularly, because they have a Share in all the future Blessings, which are like to spring up among the Heathen by this Means. In the mean Time, we hope that you will take Care to see the Ransom paid for it again. The seven Chests with things sent us by the last Ships, have, by the industrious Captain Martin, been safely delivered to us.

The Contents were in a safe Condition, except that the Terrestrial Globe was somewhat thrust out of the inferior Crena, and thereby a little damaged; but 'tis now pretty well repairet. The Clock with the Pendulum is come over very safe, and actually set up for the Service of our House. But the Purse you mention with 366³. Spanish Ounces in Pieces of Eight, and which, as you say, hath been delivered to the Treasurer of the East-India Company, hath been a long while seeking no Body knowing whether it was come over or no. But after all the Searches, it was found at last in one of the Company's Chests, and we shall have it transmitted to us very suddenly, by the Care of

Part III. Missionaries for Benefits receiv'd. 21

Mr. Jennings, whose Pains he taketh for us, together with his Love and Industry, we have good Reason to recommend upon this Occasion: The same Mr. Jennings has assured us, in a Letter we received four Days ago, that in Case of Need, he will furnish us with Money, and assist us as much as lyeth in him, under our Troubles and Sufferings. The Friendship and Assistance of such Gentlemen is highly conducive to us, and 'tis our hearty Request to you, that you would endeavour, by your Letters, to dispose others also, to kind and charitable Impressions towards us. Mr. Lewis hath been likewise kind to us, when lately one of us happened to be at *Madras*.

We have not been able to find a Map of the River *Euphrates*, as you desire. In three Weeks a Ship goes from hence to *Persia*, where we shall make Enquiry, whether one may be had there. We have seen at *Madras* a Globe, and part of *Europe*, done in Greek Letters, engraven at *Padua* 1700, and sold at *Venice*. We want of this kind a Map of the Terrestrial Globe, and the four Parts of the World in a large Size, to explain it the better to our *Malabar* Youth, and to add upon Occasion the Names of the Places in *Damulian* Letters. In the mean Time, the two Globes lately transmitted will do us very good Service. We have also seen at *Madras*, a Portuguese-English Dictionary in Folio, which might also prove helpful unto us. One of us being lately at *Madras*, left a Packet of Letters for you

22 Of the Press, Types, &c. Let. III.

in Mr. Jennings's Hands, which we hope will arrive safe with this Letter. We commit you to the Protection of divine Grace, and remain,

Much esteemed Friend,
Yours, &c.

Tranquebar,
Sept. 23. 1712.

B. Ziegenbalg.
J. E. Grundler.

LETTER III.

To the Society for Promoting Christian Knowledge.

[Translated from the Original in Latin.]

The Missionaries are encouraged by the Correspondence offer'd 'em by the Society. Their grateful Acknowledgment for the Benefits received; particularly for being chosen Corresponding Members. An Account of their Church and Schools. They propose some Heads for the Good of the Mission.

Reverend, and Honourable Sirs,

WE receiv'd both your Letters: The former being dated the 4th of January, 1710. was delivered to us the 9th of June 1712. But

Part. III. sent to the Missionaries. 23

But the latter being wrote the 21st of December, was delivered to us the 12th of August, 1712. With Hands lifted up to the Lord, we do from the Bottom of our Hearts render most humble Thanks to that great and good God, who, by his heavenly Call, hath excited you, worthy Gentlemen, to concern your selves about Promoting the Knowledge of *Christ*, not only in *Europe* and the *Western Parts*, but also in the distant *East-Indies*, and thereby to rescue such Souls as are lost in the Idolatry of the Heathen: The blessed Effect whereof will be, that, after the Clouds of Superstition and Darkness are chased away, the serene Light of the Gospel of *CHRIST* will the more freely shine in upon them. Your last Letters gave us a large and undoubted Hope of a great Harvest to come among the *Eastern Indians*, and also encouraged us to possess our Souls in Patience under all the Adversities we were like to encounter.

We were exceedingly rejoiced in reading your Letters, and in understanding thereby:

1. That Mr. *Finck* was sent to help us in carrying on the Work of the Lord.
2. That he was furnished, at the Expence of our Friends, with a Press and a Set of Types.
3. That he had a Sum of Money to carry with him, designed to promote our Labour among the Heathen in *India*.
4. That he was provided with Books and other Necessaries, for Supporting the Design. For this liberal Help and Assistance, we return to the most benign God, and to you our Friends and Patrons, most humble and hearty Thanks,

24 Of the Press, Types, &c. Let. III.

beseeching the Lord that his spiritual Riches, with every heavenly Benediction, may be plentifully returned into your Bosom, and upon all those that are Benefactors to so Christian an Undertaking.

But then we were not a little afflicted at the Death of Mr. *Finck*, and at the Loss of other things that attended it. We immediately wrote to Mr. *Lewis* at *Madras*, to be better informed of what had happened ; and having been acquainted, that both the Press and the Types, provided at so great an Expence of our Friends, had been happily preserved ; it was agreed that one of us should take a Journey to *Fort St. George*, there to receive such things as were designed for our Use. This being now successfully performed, we entreat you, most worthy Sirs, that you would be pleased to take Care, that sufficient Satisfaction be made to the Gentleman, who hath so generously *redeemed* the Press out of the Enemy's Hands. May God graciously grant, that the Truths of Christianity, to be printed by this Means on Paper, may be also deeply impress'd by his holy Spirit on the Minds of such Pagans and Infidels as shall happen to read them! Thus the true End will be obtained which the Benefactors did piously intend. We found also two lesser Chests, (though opened) with Books on several Subjects. But of Mr. *Finck*'s Equipage, of the Copies of *St. Matthew's Gospel* in the *Portuguese* Language, and of other Presents committed to the Ship, we have not been able to recover any thing. The two *Bills of Exchange*, sent by two Ladies to promote our Design among the Heathen, were presented

presented to Governour *Harrison* and Mr. *Cook*; the former being valued at 22 *Pagodes*, 8 *Fanos*, and the latter at 55 *Pagodes*, 20 *Fanos*. These Benefactions proved a seasonable Relief under our pressing Necessities. May Christ refresh the Souls of those Ladies abundantly with his Goodness, as they have refresh'd the Lambs of Christ with their charitable Contributions !

During the stay of the said Missionary at *Madras*, five Ships very opportunely arriv'd from *England*, and brought with them your last most acceptable Letters with seven Chests of Goods. The Press, 100 Ream of Paper, and Books, have been convey'd to *Tranquebar*. The 213 Copies of the *New-Testament* in the *Portuguese* Tongue, are used in our *Portuguese* Church and Schools to very good Purpose. The Mathematical Instruments, and other Materials, we accept with a most thankful Mind, and shall apply them as much as we can, to the Use for which they are designed.

You have also been pleased, Reverend Gentlemen, to chuse us, though undeservedly, into the Number of Corresponding Members of your worthy Society, with a confident Hope, that by a mutual Intercourse of Letters, by Christian Advice, and united Labours, the Work of God may be every Day farther extended in the Heathen World. You wish that those pious Proposals and Instructions contain'd in the Books and Papers you are pleased to send us, be rendered practicable, as far it may be convenient, in this distant Country. You also earnestly desire that our Friendship, begun with the Clergy of the *English* Nation, for propagating the Gospel

24 Of the Press, Types, &c. Let. III.

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Part III. sent to the Missionaries. 25

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pel in the *East*, may be constantly improved, and that by mutual Help and Advice, we may comfort each other in the several Works we are engaged in: And as you know that nothing is more encouraging for the whole Design, than the frequent *Consideration of the Example* set us by the Christians in the first Ages of the Gospel; so you lay their Life and Conduct before us, exhorting us, that by looking on them, we may preach the Truths of Christianity as they did, *viz.* not only in Words, but in Deeds, in Life and in Manners, according to the Saying of one of old: *The Man whose Life is Lightning, his Words must needs be Thunder.* (d) Upon the whole, you wish that by the Energy of a divine Faith the Suggestions of our own depraved Reason, apt to despond under Trials and Adversities, may be happily overcome, together with all such Obstacles as the common Enemy of Souls, by his Instruments, hath hitherto thrown in our Way.

All these, and other *Exhortations* contained in your Letters, and suggested to us with a paternal Affection, we receive with a filial Awe and Regard; and as with you, so with us, nothing is more desired, than that we may go forth as chosen Vessels, by which the quickening Power of God be most effectually displayed in these Parts, and the Work of Salvation, begun among the Heathen, be happily accomplish'd at last.

(d) *Cujus vita fulgur est, ejus verba sunt sonitrua.*

Part III. sent to the Missionaries. 27

As for the Increase of our *Malabarick* Church and Schools, and the Method we observe in the Management of the Heathens here: We have drawn up some *Rules* and *Orders* relating to this Affair, and which we herewith most humbly offer to your Consideration. We have digested those *Rules*, in order to confer with, and take the Advice of other Persons knowing in such Matters, and have not only sent them to the Minister of the *English* Church at *Madras*, and to other Friends in that Town, but also to the Pastors of the *Dutch* Churches, as well at *Nagapatnam*, as in the Isle of *Ceylon*; nay, even to the *Romish* Missionaries residing at *Madras*.

To this we add, that at present we have five Schools for Boys and Girls, viz. Three *Malabarick*, one *Portuguese*, and one *Danish*.

In the first *Malabarick* Schools, are Boys— 11.

In the Second— 18.

In the Third, which is designed for Girls, are 10.

In the *Portuguese* School, there are 7
Boys and Girls — 17

The Number of the *Danish* Children,
both of Boys and Girls, amounts to 3 14

— In all 70.

Moreover, within these three Months, the former Schools have been increased by an Addition of Ten Children more. Two *Malabarick* Masters

28 *Of the present State of the* Let. III.

Masters take Care of the two first Schools, a Widow is Mistress of the Third, a Portuguese Master of the Fourth, and a Dane is set over the Fifth. We chose rather to increase the Number of Schools, than of Children in the Schools, that we may get the sooner a competent Knowledge of the Temper of the Children, and train them up the better to Christian Maturity. In the four first Schools, both Boys and Girls, with Eight Persons to attend them, have their Cloaths, Diet and Lodging gratis ; but the Children of the fifth School are provided with Food and Raiment by their Parents. The Catechists, the Masters, the Malabarick Writers, the Steward, and the rest of the Servants, have their Wages paid them every Month. In the Malabarick Church there were baptiz'd last Year Eight Persons, Young and Old ; and the Number of Members incorporated into the same, amounts to One hundred and seventeen. In the Portuguese Church four Persons have by Baptism been initiated into the Christian Faith, their Number being at present eighty three. To which be pleased to add, fifteen Malabarick, and five Portuguese Catechumens.

Most Honourable Gentlemen,

As your and our Desire is, that the Work of the Lord, by his powerful Influence, may daily gain Ground in the Eastern Countries, and the Light of the Gospel of Christ effectually arise in these dark and benighted Places ; so we hope that by such and the like Means, vast Numbers, who hitherto have sacrificed to Demons, may be made Partakers of the Spirit of Christ Jesus, and by Virtue hereof, bring forth Fruits worthy

worthy of Christians. Give us Leave therefore, to submit in all Humility the following Heads to your Judgment; that after your Advice therein, we may carry on the whole Design the more prosperously, and with greater Hope of Success:

I. We humbly request, that by way of a Letter, you would address his Majesty the King of Denmark on our Behalf. There is no Doubt, but a Representation coming from so Honourable a Body would make him favour the more with his Royal Protection this Infant-Design of the Mission, and by his powerful Patronage, put a Stop to such Hindrances as do still obstruct the Work wherein we are concerned.

II. *Madras* is a populous City, abounding not only with a vast Number of *Malabarians*, but also with many other Nations besides; so that next to *Batavia*, there is hardly a City so fit and conveniently placed for Propagating the Gospel of Christ in *India*. And because more than twenty four distinct Languages are spoke in this Place, we very much wish that the Preaching of the Word of the Lord may begin in that City, and that from thence, as formerly from *Jerusalem*, the Gospel of Christ, both by Sea and by Land, may go forth, and spread it self over all the Parts of *India*. But in what Manner, and by what Support so laudable a Work may be begun and promoted; you your selves, whose Care and Concerns are constantly bent upon the Welfare of Souls, will best foresee and direct.

III. We heartily wish that a Seminary of Missionaries be erected in *India*, and that such Men be educated therein as by their Life and Conduct

30 Of some particular Heads, &c. Let. III.

duct, may give us some Hopes of Success in so important a Work. We say that such a College be raised in *India*, where the same Languages be spoke, which in Time those Candidates are to use in the Discharge of their Trust : The principal Languages, by which the Propagation of the Truth of Christ may be promoted at present, are, *Portuguese, Malabarick, Malaick, Peguan, Gentue, Wardick, Armenick*, and the Language called *Kirendum*. And truly some particular Signs of the Times afford us great Reason to hope, that the glorious Morning of the Gospel will shortly begin to dawn among the *Eastern Nations*.

IV. Out of this *Seminary* should be sent Students qualified for Missionaries, to *Bengal*, to the City of *Bombay*, to the Kingdom of *Pegu*, to the City of *Cudulur*, or *Fort St. David*, to *Armenia*, and other Parts, to lay the Foundation of Schools in these Places. But then it is requisite that the Students be sent forth from the Seminary, as *ordained Ministers of the Gospel*; and in what Manner that may best be done, you, most worthy Gentlemen, will consider: Every one of the said Students or Missionaries may take to himself one, or more of the Scholars educated by us, to the Place appointed for him. We have been surprized, (when, upon several Occasions, we have made a Progress to other Places, and taken with us one or two Scholars out of our School,) to find how much this hath contributed to the Conversion of Souls, both among Heathens and Christians.

V. The

Part III. relating to the Mission. 31

V. The Ministers of the English Nation, who resided at Bengal and Bombay, being dead, we hope you will think it very proper, to consult the worthy Directors of the East-India Company, about the Ability of those who are to succeed them; that they may both in Truth of Doctrine, and Sanctity of life, prove shining Patterns to the Heathens and Christians here: Likewise that they joyn their Endeavours with ours, and in brotherly love and Harmony, concern themselves with us about Propagating the Gospel in these Parts: True and faithful Dispensers of the Word, being highly necessary in India, where false and worldly-minded Christians do so much Mischief.

VI. It would certainly have a good Influence upon the whole Design, if, by Means of your Correspondence, the Governour at Fort St. George, was entreated to lend us a Hand in spreading the Saviour of the Knowledge of Christ in these Parts: And if the worthy Directors would be pleased to do the same in their Letters, to the Governor and Council in India; such Recommendation would prove an effectual Help, for farthering and enlarging the Concerns of the Mission.

VII. It is humbly requested, that hereafter Duplicates be sent of all your Letters, and that they be committed to two distinct Ships. The same shall be carefully observed on our side.

VIII. If ever any Fellow-Labourer should be sent over to assist us in this Work; we humbly request, that not one alone be sent, but that Two or Three transport themselves on board the same ship, for their mutual Help and Comfort.

IX. As

32 Of some particular Heads, &c. Let. II

IX. As we read in some of your Books of the continued Increase of your Honourable Society by an Addition of Members in Holland, Germany, Switzerland, &c. so we do on this Occasion earnestly entreat you, to recommend the Work of the Mission to your Corresponding Members in general, and in particular to those in Holland: For as the Dutch possess a large Field fit to be Planted with the Gospel of Christ, so they can do more in this respect than other Nations in Europe.

X. We do earnestly wish some Commentaries upon the Bible, either in Latin or High Dutch, may be transmitted to us with the first Opportunity: For being employed at present about translating the Old Testament into the Damilian Tongue; we hope, that a competent Number of such Books will prove serviceable for accomplishing the better so good and important a Work.

We might add many other things concerning the present State of our Churches and Schools on this Coast: But having drawn up of late, a particular History of the Beginning, Progress and Impediments of this Undertaking, and sending it over with these Letters, we refer you to the same, and hope that you and other Well-wishers to the Conversion of the Heathens, will praise the Lord for his divine Goodness hitherto bestowed on this Work. *May JEHOVAH be your Shield and your great Reward!*

Tranquebar, on the Coast of
Coromandel in the East-
Indies, Sept. 23. 1712.

We are, &c.

Bartholomew Ziegenbalgh.
John Ernest Grundler.

Part III. Of the Management of the, &c. 33

The following Account is referred to, in the preceding Page.

[Translated from the Original in Latin.]

The Order and Method observed in the Management of the Churches and Schools in Tranquebar; thereby to propagate the saving Knowledge of CHRIST among the Pagans in India; especially among the Damilians, commonly called Malabarians.

THE End of what hitherto has been done, and is still doing at Tranquebar, is no other, than that by the Grace of God, and the auspicious Patronage of his Majesty the King of Denmark, a lively Knowledge of JESUS CHRIST may be planted in this dark Country, and the Souls of such Heathen as prove obedient to the Gospel, be saved from everlasting Ruin. The more speedily to attain this End, (considering the Place where this is to be done,) Two distinct Languages are necessarily required: One is the Damilian, commonly called Malabarick; (which is here chiefly in Use;) and the other the Portuguese: For this Reason, we also carry on the Work in Two Congregations, one of which consists of such Members as have the Word preached to them in the Damilian Tongue; and the other is made up of those, to whom it is declared in Portuguese. Of each of these, take the following Particulars:

D

The

34 Of the Management of the Let. III.

The *Damulian* Congregation, consists of Persons partly Baptized, and partly to be Baptized: In order to this, we have *Three Schools*, who are, both in Publick and Private, instructed in the Principles of the Christian Faith.

In *Publick*, two Sermons are Preached every *Lord's-Day*, to all the Members incorporated into our Church, called *Jerusalem*. (e) In the Morning-Sermons the *Gospel* for each *Sunday* is expounded in a plain and easy Style, free from Colours of Eloquence, and other Ornaments of humane Learning. After this, the Word is applied to the spiritual Edification of the Mind, and to the Practice of a Christian Life and Conduct. We also take Care, rightly to divide the *Word of Truth* among our Hearers, and apply to every one what is suitable to his inward Condition. After the same Manner, the *Catechism* is handled in the Afternoon, with the Exposition of the pious Dr. *Spener*. We are already gone through the Articles of the Christian Faith, and the Epistles for every *Sunday* in the Year. Every *Friday* we have a *Catechetical Exercise* in the *Damulian* Church, upon the several Books of the New-Testament, in that order as they are ranked in our Bible.

Our *private* Labours consist chiefly in this: We do in our own House daily Catechize the Members of the *Damulian* Church, divided into two Formes: For we have both *Beginners* and *Proficients* in our Congregation.

The

(e) See of this Church Part I. Let. IX. pag. 70, 71.
And Part II. Let. I. pag. 2.

Part III. Schools and Churches. 35

The *Beginners* are the smaller Boys and Girls educated in our Schools. To these may be added some of riper Years, that desire to turn from Pagan Idolatry to the Church of Christ: They are called *Catechumens*, and are train'd up, and catechized in the Christian Doctrine, and the Method of Salvation. After they have well imbibed the Principles of the Christian Faith, and arrived to a sound Knowledge of the Will of God; we then do *openly examine* them before the whole Congregation, and then present them at last to be grafted into Christ and his Church by holy *Baptism*.

By *Proficients*, we mean the bigger Boys and Girls, and other Members of the Church, who have attain'd to a higher Degree of the Knowledge of the Truth, which is *after Godliness*. To these, we daily explain the Writings of the Apostles in a catechetical Method. But as the best Wheat has always some Chaff mixed with it; so there are too many among these, who rest satisfied with a mere *Historical* Knowledge of divine Things. Some however do by Prayer, seek a more lively Knowledge, and a spiritual Disposition of Mind. These meet together every *Friday*, and spend an Hour in religious Exercises. They use to pray one after another, as they are able to express it from their own Experience. The Men and Boys meet together in one Room, and the Women and Girls in another. And we observe, that the Youth of both Sexes do always exceed their Elders, both in the Knowledge of the Truth of Christ, and also in the Exercise of Prayer to God.

36 Of the Management of the Let. III.

Moreover we have some certain Labours incumbent on us, which we may call the *most private of all*: Such as these: (1.) *Visiting* our Flock at home. (2.) *Conference* with the Members of our Church, according to every one's internal and spiritual, or external and corporal State. (3.) *Translations* out of the *German* into the *Damulian Tongue*; one of us being employed at present about turning Mr. *Freylinghausen's Grounds and Principles of Theology*, and another Dr. *Spener's Exposition of the Catechism*, into the Language of this Country. (4.) *Composing* of certain Treatises to be remitted every Year to *Europe*, in order to give our Countrymen a fuller Discovery of the Nature of that Heathenism, to the weakening whereof we have been sent to this Place. For which End we have drawn up two Tracts this Year, one treating on *Paganism* in general; and the other relating to the Art of *Physick*, as it is commonly practised among the Heathen on this Coast.

But now we must also take Notice of the several *Seminaries* of that Church which is to be planted among the Heathen in *India*; we mean the *Damulian Schools*. In the *First School*, those Boys are instructed who are more advanced in Age. They read the New-Testament, and learn Texts of Scripture by Heart: They also apply themselves to the Study of Theology, to the History of the Old-Testament, Arithmetick, and the Art of Writing upon *Damulian Leaves*, commonly

Part III. Schools and Churches. 37

commonly call'd *Oles.* (f) They do every Week compose an *Exercise*, containing a short *Meditation* upon a Text of Scripture. This they explain and apply according to the Analogy of the Christian Faith: Which Exercise we afterwards correct.

The Scholars in this School are so well prepared, that in a short Time, 'tis hoped, they will be able to serve with good Success in this Work, in the Quality of *Writers*, *School-Masters* and *Catechists*. In the second School, which hath also its Sub-divisions, are lesser Boys, and of different Proficiencies. Some learn Texts of Scripture, and the small Treatise concerning the *Method of Salvation*: Others read the sacred Hymns, and learn the Catechism, some with the Exposition, and some without it. The lowest of all learn the Letters, and when they know them, they write them in Sand with their Fingers. In the third School the Girls are instructed. Some read the New-Testament and the History of the Old: They learn the *Compendium of Theology*, and Sentences of Scripture. Others are made to rehearse the Treatise, writ about the *Method of Salvation*, likewise the Catechism, and the Letters of the Alphabet. Two Masters are employed in the Management of the two former Schools, and a certain Widow of an approved Life and Conversation is set over the Girls, who also hath the

D 3 Or-

(f) Of the Way of Writing used among the Malabarians, see the Account of the Religion, Learning, &c. of the Malabarians, sent by the Danish Missionaries to their Correspondents in Europe, pag. 27. seqq.

Ordering of such Works as do principally relate to her own Sex. At Six of the Clock in the Evening, the two Schools of Boys meet together, in order to be catechized. The Scholars of the first School supply the Place of Catechists, and ask the others many Questions concerning the Christian Truths, which they have heard of the Missionaries in the catechetical Exercise, performed in the Morning. The rest of the Boys answer the Questions they propose; and so do the Girls in their Turn. This is done however, under the Inspection of their Masters. Every Morning and Night they pray together in two distinct Companies, as they are able to express it. Once in a Month we have a *general Examination* of these Schools, and enquire into the Progress every one has made: But in the mean Time, we do not neglect to visit the Schools every Day, wherein at present are *Thirty four* Boys and Girls wholly maintained by the common Stock.

It remains now briefly to shew what Ways and *Methods* we use for scattering the Seed of the Word among these Pagans, on whom the Light of the Gospel hath not yet begun to dawn. Of this we will mention a few Particulars: Some times we go abroad to a Company of Pagans, on Purpose to discourse with them concerning the *Fall of Man*, the *Will of God relating to his Recovery*, the *Means of receiving Man into Favour again through the Mediation of Christ*; and other Heads of that Nature. At other times we lead our little Scholars into the open Streets of the Villages, and into the Houses built for Travellers to rest in. In such publick Places as these, we catechize the Children before the Pagans

Part III. Schools and Churches. 39

that happen to be present. After a brief Explanation of what we are upon, we do not fail to apply the Whole to the Heathens that are gathered about us.

Besides these Means, which we have hitherto used, we do also, upon any Occasion, disperse such Books and Treatises as explain the Christian Religion, and are translated into the *Damulian Tongue*, for the Benefit of this Nation. Not to mention at present other such *Means* as are practised in the Prosecution of this Work, and of which more hath been said in a particular *Treatise*, we sent two Years ago to some Friends in Europe.

But now we must also give a brief Account of the other Congregation, or the *Portuguese Church*, so call'd from the Language wherein we preach, and which is only used in those Sea-port-Towns, where the *Europeans* have established *Factories*, for the better carrying on their Commerce. To this latter Church doth also belong a Number of Persons that are Baptized, and a School wherein they are previously instructed. But because the *Order* observed here, is for the most Part the very same which is practised in the *Damulian Church* already described, we shall mention but a few Particulars, wherein some Difference betwixt both these Churches, doth appear.

Every *Lord's-Day* a Sermon is preached in *Portuguese*, at Nine of the Clock, when the *Damulian Church* is done. In every Sermon we go through an Article of Faith, with respect to what a Christian ought both to *Believe* and to *Practise*. This Article, after it is publickly proposed in

40 *Of the Management of the* Let. III.

the Church, is afterwards privately repeated in our House, by way of *Catechising*, in order to judge the better what attention both Young and Old have given to the Word, and to confirm their Minds the more in the Truth declared to them. Every *Wednesday* they are examined in Publick, from the *Compendium of Divinity*, set forth by Mr. *Freylinghausen*, and translated into *Portuguese* for this Purpose.

When we catechize in private, as we do every Day in our own House, we then expound the *Catechism* and *Method of Salvation*, both to the Youth, and to the Catechumens, and other Members of the Church. The Catechist doth also at certain Hours, more particularly instruct the Catechumens in the Practice of the Christian Religion.

In the *Portuguese School*, the bigger Boys learn the *Compendium of Divinity*, the *Exposition of the Catechism*, likewise *Arithmetick*, and *Writing*: They read the New-Testament, and get Verses of Scripture by Heart. They also go two Hours a Day to the *Damulian School*, to learn the Language there. The younger Children learn their Letters, *Luther's Catechism*, and the *Method of Salvation*. In this School are twelve Boys and Girls, who as well as the Thirty four above mention'd, together with those that attend them, are cloath'd, fed, and taught *gratis*. The Schoolmasters, the *Damulian Writers*, and the rest employed in this Work, receive their Salaries every Month. Not to say any thing here of what is given to the Poor.

May the infinitely great and good God, who has given his Son to be a Light to the Gentiles, and a Saviour unto the Ends of the Earth ; establish this Work more and more ! May he strengthen it against the Force and Wiles of the Enemy, that the Glory of his own everlasting Name, and the eternal Salvation of the Heathen, may be thereby happily promoted ! The Name of the Lord be praised from the Rising of the Sun to the Going down of the same !

*Tranquebar in the East-Indies,
upon the Coast of Coromandel,
June 20. 1712.*

LETTER IV.
To Mr. Henry Newman.

The Opinion of the English Chaplain at Fort St. George, concerning the Protestant Mission.

I Have received several Letters from you, both by the Marlborough and the Jane Frigate ; to which, if I do not return you an Answer by the first Ships, I beg you would not impute it to a Want of that due and just Respect I ought to have, both for that pious Society, in whose Name you write, and for your self. The Subject of your Letters is of the greatest Moment, and therefore not to be hastily and rashly answer'd. The Missionaries at Tranquebar ought, and must be encouraged. It is the first Attempt the Protestants ever have made in that

42 *Of the several Labours,* Let. V.

that Kind. We must not put out the smoaking Flax: It would give our Adversaries, the Papists, who boast so much of their Congregation *de Propaganda fide*, too much Cause to triumph over us. I do design, by the January Ships, to let the Society and your self understand, that I am a hearty Well-wisher to your Honourable, Pious, and Christian Undertakings.

I am, Sir, with very sincere Respect,
the Society's and your
most obedient, humble Servant,

Fort St. George,
October 1712.

George Lewis.

LETTER V.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

Books printed by the Missionaries. They settle an Epistolary Correspondence with the Heathen. They exhort the Protestants to propagate the Gospel in India.

WE have here enclosed Duplicates of both the Letters sent you last Year. The State of our Church and Schools continues the same

Part III. of the Missionaries. 43

same as we have described in our former, viz. The Number of Persons baptiz'd, two hundred and seven; Of Catechumens, twenty six; Of Boys and Girls in the several Schools, seventy eight; Of Persons deceased, thirty five; Of Servants, twenty five; And Persons dieted, sixty five.

Besides the Book, entituled, *The Order of Salvation*; we have put to the Press a *Primmer*, and an Exposition of *Luther's Catechism*. We have herewith sent ten Copies of the first Book, three of the second, and three of one half of the *Catechism*, which is all that is yet wrought off. The great Scarcity of *Almanacks* in this Part of the World, moved us to Print a *Sheet Almanack*, which will not only be vended on the Coast of *Coromandel*, but also on that of *Malabar*, and in *Bengall*. By this Means, we hope, our Printing-Prefs will come to be known to other Nations and Countries hereabouts. Of this *Almanack* we have likewise sent you ten Copies.

About three Months ago, we began a Correspondence by Letters, with the *Damulians* or *Malabarians*. This for many Reasons we judged not only useful to the Design in Hand, but we also thought their Letters deserved to be translated from the *Damilian*, into the *German* Language, with proper Notes annexed thereto. This we have done accordingly, and communicated the said Collection of Letters to the *Europeans*, in a Book with this Title: *The Malabarian Correspondence, or miscellaneous Letters written by the Damu-*

Damilians to the Missionaries at Tranquebar. We make no doubt but many Persons will be more and more excited by these *Damilian Letters*, as well as by the former Accounts, to give their charitable Assistance to the Pagans, towards Promoting their Conversion.

The *Protestants* are in Possession of many fair Plantations and Cities in *India*, and, we hope, not without the Divine Will and Providence. We do most earnestly wish, that those *Protestants* in *Europe*, who have the *Propagation of the Gospel* at Heart, would heartily endeavour not only to send able Missionaries to their several Plantations; but that also the *Governours* of the same may receive such Instructions, as to count it an Honour and Joy to apply themselves to the glorious Work of Promoting Religion, and of enlarging the Kingdom of the Lord *JESUS* in these Parts. The *Roman Missionaries* themselves, confessed to us at *Madras*, that their Congregation in that Place consisted of *Twelve thousand* Members. And truly, what was possible for them and their Predecessors to do, will be much more possible for the *Protestants* to effect, if they be but armed with the Divine Assistance; and if the *Governours* be prevailed upon to lend them their Hand, in the external Management of such Things as are necessary for furthering the Design.

May the Spirit of our Lord *JESUS CHRIST* effectually bless your Councils, that the corrupted State of the Church in *Europe* be reform'd to such a Degree, as to reach at last

India

Part III. *of the Missionaries.* 45

India it self, and to rescue the Heathen from
eternal Destruction !

We are,

Most Reverend and Honourable,

Your most dutiful, and most
devoted Servants,

Tranquebar,
January 9, 1713.

*Bartholomew Ziegenbalgh,
John Ernest Grundler.*

L E T T E R VI.

To Mr. Henry Newman.

[Translated from the *High-Dutch.*]

The Missionaries expect a good Effect from
their Correspondence with England, and
from the Printing-Press sent over from
hence. Of the Thermometer. They wish to
be supplied with some Books, and express a
hearty Desire for the Rise of the Gospel in
India.

O F the Letters which in the Year past we
have dispatched both to the Honourable
Society and to you, we send here fresh Copies.
we have added a new Letter to the worthy
Society,

Society, dated January the 9th, which you will find here enclosed ; we hope that this Correspondence, to which we are admitted, will have a blessed Influence upon our Undertaking, and every Year facilitate more and more the Propagation of the Gospel of *CHRIST* in these Parts.

Of what we have been printing hitherto, we send some Copies for a Satisfaction to our Benefactors : The Press being set up, proves so helpful to our Design, that we have Reason to praise the Lord for so signal a Benefaction. Our Printer, a Native of *Germany*, is in the *Danish Company's Service* here ; being Printer and Composer too at the same Time. We are in Expectation of a new Magistrate, who may perhaps arrive with the next Ship, and then we hope to get off this Man entirely from the Company's Service, in order to have him constantly employed in Printing of Books. He desireth that the few Letters and Signs mark'd down on a Paper here inclosed, may be sent him in a larger Quantity, than what we have received with the Press.

We have made our Observations on *Patrick's Thermometer*, having every Day strictly observ'd the whole Month of *December* last, Old Stile : What Observations we have made, you find here set down on a particular Paper, whereby you may see the Difference, or Degrees of *Heat* and *Cold*. As soon as we come to the hottest Days, we design to make another Experiment ; of which we shall give you an Account with the first Shipping. As for the uppermost Glass fill'd with *Quick-Silver*, we do not know the

Use of it, nor how to manage it. (g) If it should lie in your Way to procure us the following Portuguese Books, it would be an acceptable Present to us:

(1.) A good Portuguese Dictionary. (2.) A Portuguese Grammar. (3.) A Book teaching Arithmetick. (4.) A Book of Geography. To these may be added, a Sett of *Mapps* of the four Parts of the World, and one more containing the Globe in *Plano*; but they must be all of a large Size, as has been mentioned in another Letter.

We highly intreat the Favour to write to us as often as possibly you can. The 29th of November last, two English Ships came to an Anchor at a Place called, *the Pepper-Coast*. They sent two Packets of Letters thro' *Tranquebar* to *Madras*. We are also in Expectation to find some for us enclosed in these Packets, coming from *England* or *Denmark*; and the 3^d of January we dispatched a Messenger to Mr. Jennings, to make some Enquiry about it. We cannot but remember you once more to recommend this Affair as much as possibly you can, to the *English* Governour at *Madras*. This perhaps might pave the Way for attempting in Time something at *Madras*, as well as at *Tranquebar*. If the Christian Governours would but espouse the Matter more heartily, a considerable Progress might then be made in a little

(g) N. B. The Mercury being screwed up to the Top of the Glass-Tube, for safer Conveyance, they were not then acquainted with the Way of unscrewing it.

little while. I remember, upon this Occasion, that whenever the Sun riseth in these *Easterne Tracts of the World*, it is always surrounded with thick Clouds. The common People of the *Malabarians* tell us, that these Clouds are huge, overgrown Giants, thro' which the Sun every Morning must fight its Way, before ever it can appear in its compleat Lustre and Brightness. This is a Fancy of the vulgar Sort of our *Malabarians*; but the Application we might make of it, will hold too true in every Respect. The Sun of Righteousness would fain begin to rise in these benighted Parts of the World: But what Opposition, what Contradiction doth this Sun meet with, even from those who should help to remove the Clouds and Obstacles which hitherto have intercepted his Light and Appearance; and this too, whilst the Light begins but just to break forth, and to appear in its first Dawn and Morning Red? However, 'tis to be hoped that the Light will triumph at last over the Powers of Darkness, and spread its Rays over all the Regions of Heathenism and Superstition. And it is for this Reason we ought to stir up one another, to have a Share in so great and glorious an Undertaking.

The 28th of December last, New Stile; we had here early in the Morning, an *Eclipse of the Sun*: It began about four, and lasted till seven; but for the Reason aforesaid, that the Sun, even in his ordinary Course, riseth with thick Clouds, we could make no Observations with the Telescope: Of this Eclipse, some-

Part III. of the Missionaries. 49

something has been said by a *Malabarian*, in the fifty eighth Letter of our *Malabar Correspondence*, a Collection whereof is sent to Mr. Boehm.

We remain,

Tranquebar, January
11. 1713. St. N.

Barth. Ziegenbalgh.
J. Ernest Grundler.

L E T T E R VII.

From a Gentleman in the *East-Indies*,
that conceals his Name, to Mr. Boehm.

An Account of some Voyages to China. State of Religion in China. What Obstruction the Gospel meets with in this Country. Of the New-Testament in Portuguese. Of the Mahometan Religion; and of Confucius his Philosophy, mixt with Christianity.

I shall make no Excuse for this Trouble, but tell you the Occasion and Design of doing it to so Reverend a Person, to whom I am wholly a Stranger, and submit to your Censure both my self, and what I have taken the Liberty to write.

50 Of the State of Religion Let. VII.

I lately met with a Book, treating of the *Malabar Mission* by the *Danes* to *Tranquebar*, in which I find, that which I often wish'd, which was, that the *Protestants* would send their Ministers Abroad, to teach those *Eastern Pagans* the true Christian Faith; which has been so blended with Superstition by the *Roman Missionaries*, that many of their Converts repented of being made Christians; especially the *Chinese*, who are a wise and understanding People, Masters of Reason, and learned in natural Philosophy. I have been fourteen Voyages to *China*, and carried many of the *French Mission* to *Emoy* and *Canton*; have discoursed them often, and found most of them lov'd the Riches and Grandeur of *China*, more than the Souls of the poor Pagans; and accordingly made earnest Application to advance themselves to Places of Dignity, more especially the *Jesuits*. It must be acknowledged, they liv'd unblameable in other Respects.

The *Portuguese Padres* at *Macao*, are scandalous beyond Expression, and are a great Obstacle to the Propagation of Christianity. The *Chinese* say: *If they believed what they taught themselves, they would live better*. The *Chinese* are great Lovers of Mathematical Arts, for which Reason most of the Missionaries are Masters of that Art, the easier to get Favour at Court, or with the Governours of Provinces or Cities, and most of them are better Mathematicians than Divines. They seldom preach but on a Saint's Day, that is, one of their Modern Saints; and among them St. *Xavier* is most worship'd

Part III. in CHINA. 51

in China, calling him the *Apostle of the East*, and ascribing to him many Miracles. (b)

I heard a Jesuit, in the Pulpit at St. Paul's, in Macoa, say: *He had done more than our Saviour and all the Apostles.* The Chinese are offended at the Religion, for exposing our Saviour on the Cross in full Proportion, almost naked; and will not suffer the Women to go into the Church of the *Naked God*. It is true, the Clericoa's do not expose him so, for which the Jesuits hate them, and call them in Derision, *Asinos Dei*, to carry the Gospel.

Another Offence to them is, their Preaching down *China-Idolatry*, and Preaching up the *Europe-Idolatry*. The Chinese say, they have more Reason to worship *China-Saints*, than *Europe-Saints*, of whom they know nothing; and are willing to lay aside the Worship of Images wholly, but will not change for those of Europe, giving many Reasons for what they believe. The Chinese are offended at the *Indulgences* given for Money, to do several Things, which otherwise are damnable Sins: This they say is *Priest-Craft*, and a Design to enslave the people to the Church-Government. I knew an eminent Merchant that threw off his Religion, being denied to eat Pork in *Lent*, without paying to the Church, which he was not then able to do; and without it he was to be damned, which startled him: Upon which he ask'd, why he might not eat the Flesh, as well

(b) See his Life written in French by Father Bohours, was done into English by Mr. Dryden, 1688.

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well as Fish fried in Pork-Fat; which all the Christians in *Mocao* were allowed to do. So he told the *Padre*, that if his Salvation depended upon so nice a Point, as the Difference is between *Fat* and *Lean*, he should no longer be of that Religion. He is now living, and gives this Reason for returning to *Paganism*. His Name is *Angua* of *Emoy*, speaks *Portuguese* very well, and has often asked, why the *English* did not send *Padres* to teach their Religion, which worshipped no Images, nor gave so much Power to their *Padres*, who he had seen in the *Europe* Ships, and they only taught the People, and meddled not with every Man's Business, as the others did; saying, that our Religion would be much approved among them.

In the Conclusion of the Book, it is said, that many *Portuguese* Testaments are to be printed and sent to *China*. It is my Opinion that they will be of no Use in that Country. For no *Chinese* reads that Language, though many speak it; and the *Roman* Missionaries will get an Order to gather them in, and burn them, pretending they are seditious Books. They practised this upon the Coast of *Cormandel*, buying up all the *Portuguese* Common Prayer-Books, and destroying them; so that little will be done in *China* that Way: But if any Divines that understand *Mathematicks* and *Physick*, would attempt the Mission, and learn the Languages, they may then translate the New-Testament, which the *Roman* Missionaries have not done, it not being for their Purpose; but have translated many Stories of

Saints

Saints, and the Office of the *Blessed Virgin*, and some Mathematical Books and Histories, especially of *France*. The *Mahometan* Religion increases there, being more agreeable to the Custom of *China*, allowing Plurality of Wives, or a Concubinate Way of Living: However, many refuse that Way of Worship, because it forbids eating of Pork, which is the chiefest Support of the labouring People; all their Fasts forbid nothing but eating Pork, which I take to be political, to preserve the Breed at certain Seasons. This Religion was planted here by several *Tonkeers*, or stroling Priests, who travelled from *Industan* and the Borders of *Persia* over Land, behind *Bengall*, through the Country of the *Bawes* and *Caues*. I met one of these Priests at the City of *Canton*, who had been fourteen Years on his Mission, and made many Converts, and designed to return the same Way he came, having Money too, being rich with Gold, of which I bought 40*l.* Weight. He had many Rubies, but I did not care to buy them, he knowing how to value them too well.

The *Tartars* that conquer'd *China*, have some of the *Mahometan* Religion among them, but have agreed with the *China* Paganism, eating Pork, and several Sorts of Fish and Flesh that are unclean, and few of them are circumcised; so that their Devotion is not very strict; and by what I could perceive, they were *Deists*; only in Compliance with the Law of the Empire, which obliges every Person once a Year to make a Publick Confession that there is one God, who made all Things. In Practice they

54 Of the State of Religion Let.VII.

are *Epicures*, indulging all their Senses, studying to gratifie their Appetites, and satisfie their Lusts, no Wonder if Christianity sits uneasie upon them at first: Therefore the Change must not be sudden and violent, running from one Extream to another; they must be won by sound Reason, and convinced that a real Good is designed to be done them, not teaching them to worship they know not what, as the *Romanists* teach them; of which they complain.

The Patriarch attempting to purge out the Philosophy and Idolatry of *Confucius*, which the *Jesuits* had mixed with the *Roman* Superstition, to the Scandal of that Church; so incensed the *Jesuits*, that they represented him to the Emperor, as a Person dangerous to his Government; and procured an Order to confine him in the City of *Macao*, where he ended his Days, despised and neglected, and all his Adherents forced to leave *China*: And now *Pagan-Christianity* triumphs under the Management of the *Jesuits*, till God Almighty shall punish them, as in *Japan*, by a general Persecution in *China*, which I have heard many good grave *Chinese* say, is no farther off than the Days of this Emperor's Death, who is now fifty three Years of Age.

At a great Solemnity, when they choose Doctors of Law, and others to serve the Emperor in Places of Trust, out of the College of *Confucius*, in *Canton*; Padre *Tonglang*, Prior of the *Jesuits*, and *Tajon* or Messenger from Court, assisted at the Sacrifice to *Confucius*, and dipped his Finger in the Hog's Blood that

lay

lay upon the Altar; of which being accused by several Persons, French Gentlemen, he presently answered, like a *Jesuit*, that tho' he assisted as a *China-Mandarine*, he said the Prayers of a Christian all the Time of the Ceremony.

I am now to beg your Pardon,
and remain.

January 10. 1712-13.

LETTER VIII.

To Mr. Henry Newman.

A Present of Books sent by the Society. The Writer's Acknowledgment for being chose a Corresponding Member. A Method proposed to Propagate the Gospel in India. Of the Casts.

I Have, in my last, acknowledged the Receipt of several Letters from your Hands this last Year, both by the Marlborough and the Jane.

The Society for Promoting Christian Knowledge, (whose pious Endeavours I beseech GOD to prosper) have been at a considerable Charge,

I find, to send out Books, and other Materials, to carry on their Undertaking. What came in the *Marlborough*, for the Use of the Gentlemen Missionaries at *Tranquebar*, and directed to Mr. *Jennings* and my self, came safe, and were delivered to the Persons they were designed for. What came upon the *Jane*, were part sav'd, and part lost ; as doubtless the Gentlemen of the Mission will inform you. The Books designed for my self by the *Jane* I never received ; (i) The Box of Books for a Library in this Place, and another for a Library in *Bengall*, by the *Marlborough*, were both received ; and I return the worthy *Society* my humble Thanks for their Charity.

I have often wonder'd with my self, that in so many Years that we have been possessed of large Plantations, Settlements, &c. in the *East- and West-Indies*, that no such Thing has been set on Foot. And I bless God that there has at length appeared such a truly pious, and publick Spirit of Christianity in the Gentlemen of our Nation ; and I give the *Society* my Thanks for the Honour they have done me, in choosing me one of their *Corresponding Members*. As to converting the Natives in the Dominions of the *Rajahs*, and the Great *Mogul*, I believe it may be done in either without Notice taken, provided we do not sound a Trumpet before us. In the *Mogul's* Dominions, Eight

Parts

(i) See the first Letter of this Volume, wherein a full Account is given of the Loss of these Goods.

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Parts in *Ten*, in most of the Provinces, are *Gentiles*, and he never troubles his Head what Opinion they embrace. But to tamper with his *Mussulmen* is not safe.

But to give you my Sentiments in the Matter; I think we ought to begin at Home: For there are Thousands of People, I may say some hundreds of Thousands, who live in the Settlements, and under the Jurisdiction of the Honourable Company, at *Bombay*, *Fort St. David*, *Fort St. George*, *Calecuta* in *Bengall*, on the *West Coast*, &c. who may be converted to Christianity without interfering with any Country-Government whatsoever; and while we have so large a Harvest at Home, let us first gather in that, and then it will be Time enough to look Abroad.

The Way to effect it, in my Opinion, will be, to set up so many *Schools* and *Hospitals*, especially the last, to bring up Children in, as there can be found Funds for that Use. By Hospitals, I mean such Foundations where the Children are maintained wholly by the House. For the Poor in these Parts are very numerous, and those so poor, that in Time of Scarcity, (which often happens) they are forced to sell their Children in great Numbers, and sometimes themselves; and such Miscreants would, at such a Time, be glad of an Hospital to receive them. Besides, there are at all Times Numbers of poor People, who will part with their Children to any one that will bring them up; and of those who are able to bring up their Children at their own Charge, there are many, that for the Sake of having them taught for nothing, would send them to any good School, and

and those who are train'd up in the Christian Religion from their Youth, it is to be hoped, may prove good Christians in their Age: But for those who are grown up in their Idolatry, I conceive that, in the main, no great Good can be done upon them. For, as for the rich and great, there are so many Obstructions to hinder them from changing their Faith, and thereby losing of their *Cast* or *Tribe*, that it is easier for a *Camel*, &c. For the Moment that they lose their *Cast*, they can no longer converse, eat, or drink with any of their *Cast* or Kindred, nor indeed with those of any other *Cast*; so that such must, in a true literal Sense, *forsake Wife, Children, Houses, Lands, Friends, &c.* Which is a Degree of Faith, few or none of them could ever arrive to. And as to the poorer Sort, and such as have no *Cast* to value themselves upon, they are so vile a People, that, for a little Rice, they will be of any Religion, and for as small a Consideration leave it again; and it is out of these that the *Romish Priests* chiefly make their Proselytes, whereby it comes to pass that the Christians in these Countries, I mean Natives, are the Scoundrel Part of Mankind, and perhaps hardly a viler Generation in the World; and a Man had better have to do with an Infidel, Heathen, Turk, or any Thing, than with them.

I remember some Years ago, Governour Pitt was pleased to ask me to give my Opinion, how this Garrison might be brought to consist of all *Protestants*? I deliver'd him my Opinion in Writing, which he thought fit to communicate

nicate to the *Company*, and their Answer was, they would consider of it. The Substance of it in short was this, that the *Company* should erect two large *Hospitals* or *Nurseries*, one for Boys, and another for Girls, to bring them up in the *Protestant Religion*; and if such Schools or Nurseries were set up, then it would be of great Use to have some *Catechisms*, *Common-Prayer Books*, and *New-Testaments*, &c. printed in *Portuguese*, for the Use of these Nurseries: But until that is done, they can be but of little Benefit in those Parts; For who is there in all *India* that read and write *Portuguese*, except the *Portuguese* themselves, and they of the politer Sort. And I do declare, that in all the Time I liv'd in *India*, I do not remember ever to have known a *Gentue*, *Mahometan*, or one of any other Persuasion, except Christians, that pretended to write or read that Language. There is a Kind of *Lingua Franca*, or Jargon, call'd *Portuguese*, spoke in most of the Trading Towns on the Sea-Coast, in which many of the Natives can so far express themselves, as to be able to buy or sell; but you must speak to them in their own Jargon, or you will not be understood.

Thus, Sir, I have freely given you my Sentiments in this important Affair. I beseech GOD to bless the venerable Society, and to prosper them in all their pious Undertakings!

I am with sincere Respect,

SIR, Your most humble Servant,

Fort St. George,
Feb. 1. 1712-13.

George Lewis.

LET-

LETTER IX.

To Mr. Henry Newman.

The Professor is highly sensible of the Endeavours used in England, for Promoting the Conversion of the Heathen. Whether the Encouragement given by him to the Mission, has proved an Obstruction to the Orphan-House.

Considering the great Efforts and marvellous Concurrence of the most Honourable Society for Propagating Christian Knowledge, towards Promoting the Conversion of the Malabar Heathen in the *East-Indies*; I find myself in a particular Manner oblig'd to return my most humble Thanks to the Society. It was already worthy the greatest Praise to hear, that the Society had done so much as to encourage others to promote such an Enterprise: But the appointing a Standing Committee for these *Malabarian Affairs*; The Society's Resolution to choose the *Danish Missionaries Corresponding Members*; The Pains which they took to receive the charitable Contributions; To Print the whole *New Testament* in the *Portuguese Tongue*; Together with the fitting out a Printer, and giving him a *Printing-Press*, with all other Necessaries, was more than any one could have expected of them.

But

X.
Part III. Endeavours used in England. 61

But what astonish'd me more is, on one Side, the kind, solemn, and generous Reception of Mr. Plutscho in the Society ; (k) and on the other, the unparalleld Zeal of these Gentlemen, and their undeserved Favour they shew'd to Mr. Berlin, and his other Fellow-Travellers, whereof they gave me, as to every particular Thing, an exact Account in a Letter ; in which, I learn'd, that not only some ready Money, and a large Quantity of Paper, had been presented to them, but also the Charges for the Baggage at the *Custom-House*, by the Intercession of the Society, facilitated. I can't but acknowledge the Whole as a Token of a special Providence of *G O D* Almighty in these latter Days ; neither shall I be wanting to give a just Idea of their indefatigable Vigour and real Assurances, to the *German* Reader in Print, as soon as the *fifth Continuation* of the *Letters* of the Missionaries appears, which will be very soon : Posterity shall learn by it how one Nation can help the other in the common Cause of Propagating the Christian Religion, finding that the *German* Nation assisted the *Danes*, as the *English* do both.

I must acquaint you here, that in the Beginning of my Design to promote this glorious Enterprize of the *Danish* Nation, I very much scrupled, whether I should embark in it or no : For I thought, to meddle with a Foreign Work, would not only hinder ours here, but even diminish it ; considering the vast Expenses required to provide every ensuing Year for

(k) See the Speeches made on that Occasion, at the End of this Collection.

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for the whole *Orphan-House*, so many School-Masters, and other innumerable Accidents, without any certain Foundation. But I overcame that Scruple with a deep Reflection on so many signal Steps of the *Divine Providence*, in Works of this Nature, since I laid the first Stone of the *Orphan-House*, and other Buildings wherein I was engag'd: Yea, I found by Experience, of which you may be certain, that the Promoting this Foreign Work was not only no Hindrance to our own, but that even the Heavenly Blessing was more signally shower'd upon it. Moreover, that I was not, neither shall be for the future in the wrong, I was convinced by the Conduct of the *Society*, whom I perceive to go with the same Stream, out of no other Reason, as I am fully persuaded, but because they found that the Undertaking of converting the *Matabarian* Heathen to the Christian Religion, was a *Catholick* Work, worthy to be Promoted by all charitable and publick-spirited Christians.

But I fear my Letter will be too long; I shall add no more, than that I desire of you again to return my humble Thanks to the *Society*, for their great Care in the Matter concerning the Missionaries. Be pleased likewise, dear Sir, to present, in a particular Manner, my humble Service to the Reverend Dr. *Bray*, and the Honourable Mr. *Chamberlayne*.

I commend you to the Grace of our Lord *JESUS CHRIST*, remaining, SIR,
Your very humble Servant,

Hall in Saxony,
Feb. 26. 1713.

August Hermann Franck.

LET.

LETTER X.

To Mr. Henry Newman.

[Translated from the *High-Dutch.*.]

The Missionaries gratefully acknowledge the Present sent them by the Society. Translation of the Old-Testament into Portuguese. Some Books Printed in India.

AT the sudden and happy Arrival of the Persons designed to manage the Press, we have safely received the Duplicates of the Letter of the Honourable Society for Promoting Christian Knowledge, and we shall not fail to return our Answer November next, with a farther Account of our present Circumstances, and some Thoughts relating to this Country, and the good Influence it might have upon the Propagation of the Gospel in these Parts.

The Present of the Society, consisting of seventy five Reams of Paper, is safely come to our Hands, being designed for the Impression of the New-Testament. May the Lord be pleased to reward abundantly so signal a Kindness, whereby the Honourable Members of the Society have so well deserv'd of the Heathen here! Nor are we less sensible of their kind Intercession with the Directors of the East-India Com-

Company, in Favour of the three Young Men, (l) and of their free Passage in one of their Ships.

We are not a little afflicted at the great Loss and Expence the Honourable Society has undergone on Account of this Work; both in relation to the *Press*, purchas'd a second Time, and the Miscarriage of their Money two Years ago, on Board the *Jane Frigate*: All which would have gone a great Way in increasing our *Malabar* and *Portuguese* School here. We heartily wish and pray, that the over-flowing Goodness of God may make up so considerable a Loss, by exciting some other well-dispos'd Persons to a liberal Contribution, for facilitating the Work of Conversion among the Heathen in *India*. If our Letters and Papers sent to *England* the last Year, are safely arriv'd, and the most substantial Points translated into your Language, we hope you will thereby understand, how carefully we lay out the Money bestow'd by charitable Persons, and how we endeavour to improve those Gifts to the eternal Benefit of the Pagan World; in Hopes that from such *Temporal* Seed, as we stand in need of as yet, a *Spiritual* Harvest may spring up in Time among the *Malabar* Heathen. To which End, that the Father of Lights would direct both your Charities and our Labours, is our Prayer, whenever we apply our selves to him, *from whom all good Gifts do come.*

Two

(l) Mr. Berlin, Mr. Adler, and Mr. Adler, jun. They arrived at London from Hall in Saxony, the 20th of December, 1712. and embarked about the latter End of January, 1713. for India.

Part III. of the Old Testament. 65

Two Months ago the latter of the Missionaries, whose Names are here subscrib'd, went to *Madras*, to fetch away the three Persons lately arriv'd, as well as the Cast of *Malabar* Types, which they brought with them. Mr. *Jennings* and Mr. *Lewis* have readily assisted us in all Things relating to the Design we are engag'd in. Mr. *Lewis* hath particularly procured us some Pieces of the *Old Testament* in *Portuguese*, viz. The Book of *Job*, the *Psalms*, the *Proverbs*, *Ecclesiastes*, and *Isaiah*, together with a *Dictionary* in *Spanish* and *Portuguese*: And this being accompanied with a *Bible* in *Spanish*, a most necessary Help towards facilitating an entire Translation of the *Portuguese* *Bible*; we have been thereby enabled to attempt, under the gracious Assistance of the Lord, the Publication of the *Old Testament* in *Portuguese*, whereof we hope to send you a Specimen (viz. some of the first Chapters of *Genesis*) with the next Ships sailing for *Europe*. We hope that at the safe Arrival of Mr. *Lewis* in *England*, which we heartily wish, he will give a full Account to the *Honourable Society* of the Steps we have hitherto taken in this Work, and of which he has been amply informed before his Departure.

As we have been assured, both from *Germany* and *England*, that the *Society* have been concern'd about Promoting the Design of the Mission both in *London* and other Parts of the Kingdom, so we wish that the Lord Himself, whose Honour they seek, would reward their Labour of Love with the richer Incomes

66 Of some Portuguese Books. Let. X.
of his heavenly Kindness manifested in CHRIST
JESUS our Lord.

With these first Ships, you are to receive
some Copies of such Pieces as have hitherto
been published by Means of our Portuguese
Pres, for which we stand indebted to the
Kindness of our good Friends in England.
As soon as they come to your Hands, be pleased
to send a Copy of each of these Pieces to Pro-
fessor Franck at Hall. In a little Time we
hope to enter upon the Impression of a Book
in the *Damulian* Language, for which we are
now making the necessary Preparation. May
the Lord bless all our Planting and Watering
with his heavenly Increase ! to whose gracious
Protection committing you,

We remain,
SIR,
Yours, &c.

Tranquebar,
September 12, 1713.

Bartholomew Ziegenbalg,
John Ernest Grundler.

LET.

LETTER XI.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

Of the afflicted State of the Church in India. The Missionaries design to print the New-Testament in the Damulian Tongue. Account of some Treatises printed in Portuguese. Portuguese Translation of the Old-Testament. The Number of the Converts, and the daily Expences of the Missionaries.

I was with the greatest Pleasure we per-
us'd the Letter, you were pleased to honour
s with, and which is dated December 31.
712. You express therein your earnest De-
re, pious Wishes, and hearty Prayers for the
more plentiful Blessing of Almighty God in the
urther Progress of the Conversion of the
ndians to the Christian Faith.

We adore the good Hand of Providence,
which has not only confirm'd your Minds in
continued Care and unwearied Labour of
love to this Work; but orders it also so
wisely, that the evil Designs, and malicious
Detractions of Worldly-minded Men, do but
urn to the greater Benefit of his Church.

68 Of some Portuguese Books. Let.XI.

Our Church, which has been called forth out of the Midst of Pagan Darkness, is indeed, even to this Day, (as the Prophet speaks) *afflicted, tossed with Tempest, and not comforted*; and we the Missionaries are as Way-faring Men, expecting every Moment Storms and Tempests: However, being protected by the Grace of the Lord, we are not afraid of the Terror of evil Men; but trust that the Wisdom of God will convert into Good, what wicked Men do contrive against us.

We return our most hearty Thanks for the Copies of the *New-Testament* you were pleased to send us in the *Portuguese* Language, Printed at your Cost: Likewise for the Present of *Paper* transmitted for Printing the same in the *Damulian* Tongue. As soon as we have revis'd and mended our *Malabarick* Translation which shall be done with all possible Care, we design to put it without Delay to the Press, so that we may be able the next Year to return some Copies to *Europe*. In the mean time, we have made an Experiment of the *Malabarick* Types, and have sent enclosed, a Copy of a small Tract in that Language, entituled: *The Abomination of Paganism, and the Way for the Pagans to be sav'd*. We have this Year likewise printed in the *Portuguese* Language, the following Treatises:

1. *An Explication of the Christian Doctrine after the Method of the Catechism*, in 12°.
2. *A Summary of Christian Doctrines for the Use of the Catechumens*, in 24°.
3. *A Letter to the Reverend Mr. Lewis Chaplain to the East-India Company at Madras*

Part III. Of some Portuguese Books. 69

concerning the Institution and Method of our Schools,
in 4.

4. A Collection of sacred Hymns containing in Number an Hundred, in 12°.

5. The History of the Passion, Death, Resurrection, and Ascension of Jesus Christ, according to the four Gospels, in 12°.

Of all which we sent some Copies the last Month, and directed them to Mr. Secretary Newman.

The Reverend Mr. Lewis favoured us with a Manuscript Translation of some Parts of the Old-Testament in Portuguese. This has proved a happy Inducement to us to translate the whole into that Language, and accordingly we have already begun to print the first Book of Moses. Next we do also intend to enter upon the Translation of the Old Testament into Damulian. May God prosper these pious and difficult Undertakings!

As to the Increase of the Church in these Parts, God has been pleased, of his great Mercy, to call and to receive by Baptism into the same five and thirty Souls, Young and Old; which (as well as the rest of our Flock) we are careful to instruct, and do what we can, to render them truly sensible of the vast Difference betwixt the frothy Moralities of the Heathen, and the Power of Faith resulting from the Gospel of CHRIST. This Faith being the vital Principle of all good Works and Motions, will make our Converts more concerned about the Creation of a new Heart, and the daily Renovation of their Mind to the Image of GOD, than about some empty Speculations, or the carrying about a Form of an

70 Of the Expences of the Mission. Let.XI.

outward Profession, without the inward Life and Power thereof.

We forbear at present to speak of our Schools, and of the Number of Children educated therein ; since we have largely treated thereof in the forementioned Letter to Mr. Lewis : We shall only add, that the Increase of the Scholars, and the Arrival of the three Persons from *Europe* to manage the Press, hath put us upon a Necessity to purchase another House for their Reception : The Price whereof we design to pay when the next Ships arrive from *Denmark*. By the Delay of Ships coming from *Europe*, our Poverty must needs be much increased, and for Want of Money, the Enlargement of our Schools, as well as of other good Establishments, much retarded. The ordinary Expences of our Household are now 40 *Pagodes* per Month, and the extraordinary Charges arise from 20 to 50 *Pagodes* per Month : Not to mention such Debts as we have contracted, for keeping up, in some tolerable Degree, what we have begun. But after all, the Promise of God : *I will never leave thee, nor forsake thee*; is our Support under our present Want and Necessity.

As we are as yet unacquainted with the Resolutions your Honourable Society may have taken upon our Thoughts, we communicated to you, partly by Letters, and partly by our Colleague Mr. Plutschow, so we do earnestly desire your good Advice, about the further Enlargement of the Knowledge of *CHRIST* in the *Eastern World*, then proposed to you. We do

grate-

Part III. Request of the Missionaries. 71

gratefully acknowledge the abundant Favour you were pleased to confer on our said College when in *England*, and do most heartily beseech you, to continue your good Will and Assistance to the Propagation of the Gospel of Christ in *India*; that the Kingdom of God may come to the Pagans, and his holy Name be hallowed among them. May the overflowing Goodness of God reward the *English* Nation with heavenly Riches, for all the Good they have done, (and, we hope, will continue to do) towards carrying on the Work of the Lord in the Pagan World! And may the Almighty preserve you all many Years, for the greater Benefit and Comfort of his Church!

We are,

Very Reverend and Honourable,

Your most humble,

most obedient, and

most respe ctful Servants,

Tranquebar, *on the Coast*
of Coromandel, *in India*,
October 6. 1713.

Bartholomew Ziegenbalgh.
John Ernest Grundler.

LETTER XII.

To Henry Hoare, Esq;

[Translated from the *High-Dutch.*]

*Of the Difficulties attending the Missionaries,
and of their Hopes under them. Of the
Education, Number, and Employment of
the Children. Manufactures. Of the Da-
milian Printing-Press; And of Theological
Controversies to be avoided in India.*

YOUR kind Letter of the 22d of January,
1712. is safely come to our Hands, and
has brought us the welcome News, that the re-
spective Members of the Society continue their
Affections towards the Work here established,
notwithstanding the many Difficulties hitherto
raised against it. This Assurance has given us
fresh Encouragement in our Labours, and new
Hopes that they will constantly second such
Schemes, as in our last Letters and Narratives
have been laid before them.

As to the Court of Denmark, we can tell
you, that we have likewise Assurance, that
those Obstacles, which have all along surrounded
us here, shall be remov'd, and that every Thing
tending to facilitate this Work, shall be put on
a better and more promising Foundation. But
since the *Danish Ship*, which we have ex-
pected this Year, is not arrived, and conse-
quently

Part III. and Employments of the Children. 73

quently the Money design'd for us, not come to Hand, we continue in great Straits, and are altogether unable to enlarge the Work we are engag'd in. In the mean Time, both the Labour and Cost increaseth under our Hands in the midst of Want and Poverty: However, we are in Expectation, that by the Arrival of our next Ships, both our Indigency will be reliev'd, as also Orders sent over for carrying on the Design with greater Ease, and Prospect of Success. The whole Number of Persons christen'd in the *Malabar* and *Portuguese* Church amounts at present to *Two hundred forty six*; viz. *one hundred twenty five* Women, and *one hundred twenty one* Men. Many of these People must work very hard for their Livelihood; some gaining their Subsistence at Sea, some by other Employments on this Coast. For since we our selves have been left so long without a sufficient Help to maintain us, we have been unable to put them in the Way of getting their Living. The whole Number of those that have been carried off by Death, is *fifty seven*. We have lost within these two Months, six Children of the *Malabar* School, and two of the *Portuguese*; there being some Sort of a contagious Distemper got among them. Two of them are still in a languishing Condition.

As to your Question: *Whether any of those that have been educated among us, be returned to Paganism?* We answer, that we know of no such Instance: But this we must own, that some, under sharp Trials of Want and Poverty, are gone over to the *Papists*; and this chiefly
by

74 Of the Education, Number, Let. XII.

by the Instigation of those, that should have help'd to secure them against such Temptations.

Our Malabar School consists still of forty seven Children; the Portuguese of nineteen; and the Danish likewise of nineteen; to whom are join'd some Catechumens prepared for Baptism. We can assure you, Sir, it is with Joy and Satisfaction we set about this Business, being visibly convinc'd, that our Labour is not altogether in vain. Those of the Heathen that are not so much incumber'd with temporal Cares, and consequently in a Condition to attend our Instructions more regularly, grow daily in the Practice of Christianity, and imbibe more thoroughly the Principles of our Holy Religion. They often joyn in Prayers together, and yield an unfeigned Obedience to the Doctrine they have been taught. But then are those more backward that are put to hard Shifts and Labour, to gain their Bread, and have no Leisure to give frequent Attendance to our Instructions. However, we do what we can to give them a Tast of the general and more *essential* Principles of the Christian Faith: Some of them are also very stubborn and disobedient, and create no small Uneasiness to those that are employ'd about the Good of their Souls. But as for the Children that are under our Care, we have them intirely left to our own Disposal and Management, and can train them up from their tender Years in Christianity: And these are those that give us the greatest Hope of working in Time, some Good in the Pagan World.

As

Part III. and Employments of the Children. 75

As for your Desire, Honoured Sir, to know, to what Trade or Implemōnt we usually put our Youths? We answer, that an Undertaking of this Nature stands in need of able *Catechists*, *Tutors*, *Transcribers*, and other such Officers: And since the Boys educated hitherto by us, have a Genius which inclines them that Way, we prepare them for such and the like Employments. As the Work increases, we shall likewise want *Physicians*, *Stewards*, *Printers*, *Composers*, *Founders*, *Bookbinders*, &c. and we have begun already to train up some to several of these Professions; and we shall continue so to do. After we are tolerably provided with such Labourers as relate more nearly to the Advancement of the Design, we can then set up such *Manufactures* as may prove profitable, even to our Nations in *Europe*: The chief whereof are the *Weaving of Cotton*, and the Art of *Painting*; which, for ought we know, are the most advantageous Trades in *India*, and every where liked of. We are also resolved to set up in Time, a *Paper-Mill*, which will employ some more Hands.

In a Word: There is Variety of Trades, Arts, and Manufactures, which Young Men might be inur'd to; but which cannot be brought to bear, till such Time as we shall be supplied with Help from *Europe*. And though the Erecting of such *Manufactures* may be expensive at first, yet we don't question but they will answer the Cost, after they have been once set on a good Foundation; affording not only a Livelihood to many Persons about us,

us, but contributing also something towards carrying on the Undertaking it self to a greater Perfection. And probably we should have long ago set about a Work of this Nature, if the Want of Money, &c. had not render'd it altogether impracticable: So that we have been glad to keep up our Schools as well as we can, without taking up any Thoughts about enlarging the Work. Now and then we are brought so low, that we have not one *Shilling* in Cash: However, Providence has still made Way for us; so that by Borrowing and other such Helps, we have tolerably well preserved our Schools: And we hope the Lord will further excite some Souls to promote the Conversion of the Heathen, by contributing to so Christian a Design.

As to what concerns the *Girls* in our *Charity-Schools*, they are taught *Sewing*, and the like Domestick Employments. We observe this Order among them every Day in the Week: They are by Turns employed in the Kitchen, and us'd to manage the Affairs of the House. And this at the same Time affords them some Exercise, or Motion of the Body, so useful for preserving their Health. As for the whole Management of our Schools, we have given a full Account of it in a printed Letter, address'd to the Reverend Mr. *Lewis* at *Madras*; having about the same Time sent a Translation of it to Mr. *Boehm*, in *High-Dutch*. The *Malabar-Press* and *Foundry* is now in pretty good Forwardness, and we are entering with all possible Expedition upon the Impression of the *New-Testament* in this Pagan Language. We are likewise going about the Tran-

Part III. Of Controversies, &c. 77

Translation of the *Old-Testament*, both into *Portuguese* and *Damulian*: Of which, by the gracious Assistance of the Lord, we hope to make a considerable Progress, with all convenient Speed. But after all, we look upon these Endeavours as so many *Preparatory Steps* only, towards the ensuing great Harvest of the Heathen World. We do nothing as yet but break the Ice, that those who come after us, may find a Way beat out for them, and propagate the Gospel of Christ with the greater Ease and Success. And altho' we feel our selves surrounded on our Side with many Infirmities, yet we confide in the Goodness of *GOD*, that he will regard the Sincerity of our Intention, and confer still a greater Blessing upon those Endeavours, than we have hitherto seen.

Your Admonition relating to unnecessary Points of *Controversy*, we most thankfully embrace; and assure you, that we shall carefully avoid them in our Applications both to Heathen and Christians, and inculcate the wholesome Doctrine of Faith, in as plain and edifying a Manner as we are able to do. We have not seen the Treatise of *Franciscus Xavier*, upon the *Passion of Christ*, nor any other of his Pieces; otherwise we should have readily translated them for your Satisfaction. Of the History of the *Malabar Paganism*, (a Copy whereof was committed to Mr. *Plutscho*,) we have given some Account to Mr. *Boehm*, to whom we have also transmitted some other Pieces relating to the Heathen in *Malabar*.

We

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We have sent a Letter to the Honourable Society in October last, attended with some Copies of our Print in Portuguese. We send now a second Letter, accompanied with some Malabar Pieces, and particularly with Copies of the *Exposition of the Christian Doctrine* in Portuguese; wrote heretofore on Palmer Leaves.

We return you our most humble Thanks for the singular Affection you express to this Work, and the particular Marks of your Favour bestow'd on Mr. Plutscho, during his Stay in England: (m) We beseech the Lord to be your great Reward!

We remain, &c.

Tranquebar,
December 11. 1713.

Bartholomew Ziegenbalgh.
John Ernest Grundler.

(m) About the Beginning of November 1712. Mr. Henry Plutscho, one of the two first Missionaries, arrived at London, after having embarked at Madras, on Board an English Ship, Sept. the 15th, 1711. He laid before the Society several Heads relating to the State of the Mission, together with the Impediments whereby it was obstructed, and some Means, whereby it might be advanced if those that confess the Christian Religion, would but unite Hearts and Hands, in attempting so good a Work; particularly, in such Countries, as are already subject to the Protestant Powers in Europe.

LETTER XIII.

To the Reverend Mr. Lewis, Chaplain
to the East-India Company, at
Fort St. George.

[Translated from the Portuguese.]

Note. This Letter was first printed in Portuguese at Tranquebar, and afterwards translated into English, and reprinted at London with the following Recommendation of it from the Reverend Person to whom it was address'd; which, for the Reader's Satisfaction, is here also inserted, and is as follows: *Viz.*

THE Intent of the following Letter was to set forth the Method used, and the Progress made by the Protestant Missionaries in Tranquebar, in converting the Gentiles in those Parts to the Faith of Christ. And the directing of it to me, being then at Fort St. George, was intended to satisfie the World of the Truth of what they wrote. Those Two Places being not so far asunder, but that I might easily inform my self in the Truth of these Things: And therefore it must be supposed, they would not represent Matters otherwise to me than indeed they were.

It is easie to observe, in all the Parts of this Letter, with what Zeal and Diligence those Gentlemen do carry on the great Work they are employed in; and considering the Methods used

80 To the English Reader.

in these Western Parts, in teaching Children they may seem rather to overact, and to require more of their Pupils, and to keep them to stricter and more constant Duties, than is consistent with those Years. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these Things: Besides, it is known, that the Indians keep their Children stricter to their Learning, and bring them up to Business much sooner than here with us.

But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant and great Expences.

It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they design for pious and good Uses, might be as usefully employed this Way, as in any Work of Charity whatsoever.

London 25.
Jan. 1714-15.

GEORGE LEVISON
To

To the Reverend Mr. George Lewis.

Concerning the Method of Instruction used
in the Charity-Schools, &c. at Tran-
quebar.

Reverend Sir,

IT is a Thing known to all understanding Persons, that the general Good of any Country or Nation depends upon a Christian and careful Education of Children in Schools; due Care and Diligence in this Matter producing wise Governours in the State, faithful Ministers of the Gospel in the Church, and good Members of the Common-wealth in Families. For which Cause, many Persons in Christendom, of all Ranks, laying to Heart a Thing so needful, have agreed to employ their Cares that Way. Happy England more especially, as we understand from Accounts of its well-order'd *CHARITY-SCHOOLS*, publish'd every Year, hath set a most excellent Example in this respect, which some of other Nations have followed with great Zeal: But it is not our Busines, at present, to make particular Mention of them.

Only this we say, that we likewise are fully perswaded, that true Christianity, and all that can make for the common Good of the *Gentiles*, at least here in the *East-Indies*, must be founded and built upon *Christian Schools for Children*,

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who growing up from their Infancy in the Knowledge and Fear of God, may, by the divine Blessing, become a Means of planting a Church of Christ, deeply rooted in the Word of Truth. Wherefore we being sensible of this Truth from our own Experience, and it being the End of our holy Calling, that Men may be turned away from their abominable Idolatry unto the Living God, we make it our principal Business to procure, by the divine Assistance, the *Establishment of Christian Schools for Children of the Gentiles*; to which we have been likewise stirred up by Letters from Europe.

And since the *Latin Relation* sent by us last Year, gave you an Account in general of our Proceeding in the Work of *Propagating the Gospel of Christ* here among the *Gentiles*, we now find our selves obliged to acquaint you particularly, with *The Methods of Instruction us'd in our Schools*. And to the End that they, who here in the *Indies*, and elsewhere, take Delight in the Works of the Lord, might know what that *Method* is, we have thought fit to write this Letter in the *Portuguese Language*.

Please then, *Reverend Sir*, to receive it favourably, since it is in Truth, but an Answer to a Question, put by your self in the Presence of one of us, viz. *What was our Method, especially in our Charity-Schools?*

For the greater Benefit and Improvement of the Scholars of both Sexes in Religion, and other Knowledge, there are Five Schools appointed, viz. three *Malabarick*, one *Portnguese*, and one *Danish*.

I. The Order of the First Malabarick School; consisting of Eleven Scholars, and one Master.

From Six a Clock till Seven,

THOSE of riper Years being come to one of the *Missionary's Chambers*, do there hear a *Catechetical Discourse* on the Articles of Faith, which are clearly and throughly explained and apply'd: Likewise Men and Women of the *Malabarick Church* come thither to hear the Word of Salvation.

From Seven to Eight,

All being in the School, learn the principal Texts or Proofs out of the *New Testament*, which are gathered according to the Order of each Chapter, and written in a Book for that Purpose, taking Notice withal of the Doctrines contain'd in them.

From Eight to Nine,

The Scholars read by Turns, one Day the *New-Testament*, another Day the History of the *Old-Testament*. At the End of every Chapter, they repeat the most remarkable Passages, that, by this Means, they may be well instructed in the Word of God, both as to the Doctrine, and the History. Besides this, they are diligently

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gently admonished, that, like careful *Doers of the Word*, they put in Practice what they learn.

From Nine to Ten,

They are exercised in Matters of Faith, reading one Article several Times over in an Hour; and that not only in order to understand the Doctrines and their Coherence; but likewise to apply them to the Improvement of their Meditations, which they write down every Week.

From Ten to Twelve,

The Scholars read Books of *Malabar Poetry*, that they may both understand Verse, and have an Insight into the abominable Idolatry of these People, by discovering the horrid Blindness of their false Doctrines. Likewise they read Letters written on divers Subjects, that they may learn to write themselves in an agreeable Style. The upper Boys, on *Tuesdays* and *Thursdays*, learn likewise *Geography*, and the *Use of the Globes*.

In the Afternoon; From One to Two,

They all go to the *Portuguese School*, there to learn that Language, which they use themselves to speak on all Occasions.

From Two to Four,

They return to the *Malabar Schools*, where they transcribe on (*n*) *Leaves* with a Steel-pen, such Books as they have themselves occasion for at School. Some learn to write a good Hand on such Leaves.

From Four to Six,

They learn to cast Accompts according to the *Malabar Arithmetick*, from a Book on that Subject; Part of which they say by Heart every Day, and write Examples to the Rules.

From Six to Half an Hour after Seven,

Half of the younger Boys, belonging to the other *Malabar School*, come to the Elder, and they have a *Catechetical Conference*, concerning those Points of Doctrine, which they heard from the *Missionary* in the Morning. The Elder, one by one in their Order, put Questions, which the rest, with the Younger, answer, passing on from Period to Period. By this Means, through the Assistance of the Holy Spirit, they gain not only the necessary Knowledge of the Christian Religion; but likewise a due Assurance in discoursing upon a Subject. This Hour, on *Sundays* and *Fridays*, is set apart for the Repetition of those sacred

G 3 Truths,

(*n*) *Leaves of a Tree called Palmeira.*

Truths, which they heard at Church by the *Missionary*; which is likewise done by Way of *Questions and Answers*.

II. *The Order of the Second Malabarick School; consisting of Twenty one younger Boys, with one Master.*

From Six a Clock till Seven,

THESE Boys go to another *Missionary*, to be taught and examined in the *Catechism*, which is expounded to them with due Simplicity and Plainness.

From Seven to Eight,

They repeat the Lessons they were taught the Day before.

From Eight to Ten,

They say their Lessons in Order to the Master. Some are taught the Letters with their Variations, and learn to spell; some learn to read the Hymns which are sung at Church; some the *Catechism* with the Scripture Proofs; and others the Book call'd, *The Method of Salvation*. Then the Master sets them new Lessons to be said in the Afternoon, between Four and Six.

From

From Ten to Twelve,

The Master teaches such as cannot yet read, the principal Parts of the *Catechism*, with some *Prayers*: Others get by Heart the *Catechism*, with the *Explication*; *The Method of Salvation*, and the *Proofs from the New-Testament*.

In the Afternoon; From One to Four,

They sit on the Ground, (o) writing with their Fingers in Sand, (which is spread on the Floor for that Purpose,) the Lessons which every Child hath been taught in the Morning, chanting, with an audible Voice, the Names of the Letters or Words, as they write them.

From Four to Six,

They repeat to the Master the Lessons he had set them between *Eight* and *Ten*, and then take new ones for the next Day.

From Six till Half an Hour after Seven,

One half of these younger Boys being at this Time at the *Catechetical Exercise* with the Elder, the other Half, who are the youngest of all, are instructed by the *Catechist* apart, in the principal Points of Christianity, contain'd in the *Method of Salvation*; and this is done in so easy a Way, that these little ones readily apprehend those first Rudiments of Christian Doctrine.

(o) The common Way of teaching young Children to read and to write in the East-Indies.

III. The Order of the Third Malabarick School; consisting of Eleven Girls, with a Mistress.

From Six to Seven,

THE greater Girls go to be catechiz'd by the *Missionary*, who, at this Exercise, expounds Matters of Faith to them with great Perspicuity. The little ones likewise come to the *Missionary*, who examines them in the Five principal Parts of the *Catechism*, which he explains to them at the same Time. The *Catechumens* also are present at this Exercise.

From Seven to Eight,

They learn by Heart the principal Proofs out of the *New-Testament*.

From Eight to Ten,

The elder Girls have a Conference about those Matters of Faith, in which they have before been sufficiently instructed and catechized by the *Missionary*. In this School, they go through one Article every Day. The little ones learn the *Catechism*, the *Method of Salvation*, and the spiritual Hymns. They likewise begin the *Abridgment of the Christian Doctrine*.

From

From Ten to Twelve,

The elder read the *New-Testament*, and the History of the *Old*; The younger go on in their former Lessons.

In the Afternoon; From One to Two,

They all repeat by Heart their Proofs from the *New-Testament*.

From Two to Four,

The elder learn to use their Needle of a Sempstress; The younger write (chanting the Lessons they have learnt) with their Fingers in Sand.

From Four to Six,

The elder, with a *Malabarick Pen of Steel*, practise writing on *Leaves*, in Order to get a fair Hand; The younger say their Lessons out of the Books mentioned before, in the same Manner as they do between *Eight* and *Ten*.

From Six to Half an Hour after Seven,

They confer among themselves about divine Matters, asking Questions by Turns, as the Youths do in the first School.

IV. The Order of Instruction in the Portuguese-School ; consisting of Twenty One Scholars of both Sexes, and a Master.

From Six a Clock till Seven,

ALL of this School come to the Catechist's Chamber, who examines them in Order, out of the *Catechism*, which he explains. Other Portuguese, and some of the Danish-School, come hither likewise.

From Seven to Eight,

School begins with two Chapters taken out of the *New-Testament*, which are distinctly read. At the End of the first, the Master sets forth the several Parts contain'd in it examining the Scholars over and over again, till they are perfect. He does the same by the other Chapter. The *Catechist* prepares some of the School with Instructions for holy Baptism.

From Eight to Nine,

The Master examines and instructs them in part of the *Catechism*, bringing Scripture Proofs for the same, by Way of Question and Answer. The *Catechism* is so divided, that one principal Part of it is finished in a Month;

and

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and the whole, from Beginning to End, in Half a Year. Of the little ones, some learn to read in the *Method of Salvation*, and some to spell in the *Primmer*. The *Catechist* at this Time calling to him some of this School, prepares them for holy Baptism. They that are disposed for the Lord's-Supper, being likewise present.

From Nine to Ten,

The elder learn by Heart some of the Proofs, by which the Doctrines were explained and confirmed the Hour before, to the End that in the Days of their Youth they may lay up incorruptible Treasures. The younger go on in the forementioned Lessons.

From Ten to Eleven,

The elder learn to cast Accompts; The younger learn the Scripture-Proofs of the Book called, *The Method of Salvation*.

From Eleven to Twelve,

The elder, together with some of the *Malabar* and *Danish* Scholars, confer about the Study of *Geography*, and the Use of the *Globe*, twice in the Week; at other Times, this Hour is taken up in reading *Portuguese Epistles*, that are of an elegant Style, or in writing Meditations. The *Catechist* teaches the little Children in the *Method of Salvation*.

In the Afternoon ; From One to Two,
 The elder go to the *Malabar-School*, there
 to learn and write that Language. The younger
 repeat Texts of Scripture to one another ; or
 the *Catechist* tells them some Historical Pa-
 ges out of the *Old or New-Testament*.

From Two to Four,

The elder improve their Hand-writing,
 the younger keep reading their Books, as be-
 tween *Eight and Ten*.

From Four to Five,

The elder cast Accompts, as between *Ten and*
Eleven ; The younger go on in their Lessons
 of the Hour before.

From Five to Six,

The elder go to the *Malabar-School*, as they
 did before between *One and Two* ; The younger
 learn the *Summary of Christian Doctrine*.

From Six to Half an Hour after Seven,

The elder have a catechetical Conference
 among themselves, in which they repeat the
 Points which they heard from the *Catechist* in
 the Morning, in the same Manner as in the
 first *Malabar-School* ; but the little Children are
 instructed by the *Catechist* in Christian Do-
 ctrines.

V. The Method of Instruction in the Danish-School ; consisting of Fourteen Scholars of both Sexes, with a Master.

From Seven a Clock to Eight,

ONE of the Scholars having read a Chapter in the *New-Testament*, the Master asks every one what he has retained for his own Edification ; which, for their better Instruction, he afterwards explains and enlarges upon, applying it to each of them for his spiritual Improvement. If there be any Spare-time left, he himself picks out a Text, and makes an useful Application of it.

From Eight to Nine,

The elder write Accounts ; such as are not yet perfect in Reading, learn Lessons in the Bible ; some in the Gospels ; some in the Psalms, or the Hymns.

From Nine to Ten,

Some get by Heart the *Catechism*, with the Explication ; some the principal Psalms ; and others, Texts of Holy Scripture. On Saturday, at this Hour and the next, they learn the Gospel appointed for the following Day.

From

From Ten to Eleven,

The Master examines all that are in his School, according to the Catechism, with Questions and Answers; and takes Occasion, from the several Questions, to explain and apply the divine Truths in a clear and easie Method. Every *Wednesday* they are examined in the *Method of Salvation*. This School being up at *Eleven* a Clock, the Head-Scholars on *Tuesdays* and *Thursdays* stay the following Hour to learn Geography, and the Use of the Globes, with their Equals of the other Schools.

In the Afternoon; From Two to Four,

In the first Place, a Chapter is read out of the *Old Testament*; then the Master briefly sums up the Parts and Contents of it. After this, the elder Scholars learn to write. On *Tuesdays* the Master reads a Letter to them, which they must take in writing from his Mouth, and by that Means are brought to understand their Faults in Orthography. The little ones that do not yet learn to write, continue reading their Books, as between *Eight* and *Nine* in the Morning.

From Four to Six,

The elder proceed in Arithmetick. On *Wednesdays*, from *Four* to *Five*, they read *Danish Letters*; in order to acquire an Epistolary Style. Other Children go forward with their

Lessons

lessons in the Books appointed them. Some accustom themselves to read the New-Testament in Portuguese.

Concerning these Five Schools, the following Particulars are to be observ'd.

THE whole Number of Children is *seventy eight*, of which *fifty six* are lodg'd in our House. The Two first Schools of Boys, with a Master, in one Chamber; The Girls, with their Mistress, in another; In a Third, the Girls of the Portuguese School, with the Sempstress; In a Fourth, the Boys of the Portuguese-School, with the Catechist.

2. At Break of Day, all the Children, in their respective Chambers, devoutly kneeling, say the Morning-Prayer; besides this, Two of them conceive a Prayer in Words of their own; all concluding with a short Hymn. The same is done when they go to Bed.

3. At Noon, between *Twelve* and *One* a Clock, and in the Evening at *Eight*, they go to Meals, at Three several Tables. Whilst they sit at Meat, the Word of God is read with due Reverence. Sometimes, in their Order, they repeat Texts of Scripture, of which they tell likewise both the Doctrine and the Use. In the Morning, at *Eight* a Clock, they all take a short Breakfast.

4. The

4. The eldest Five of the *Malabar*, and Two of the *Portuguese-School*, every Wednesday exercise themselves in the Word of Truth, by writing a Meditation; the former on *Leaves*, the others on Paper. The Missionaries propose a Theological Subject, shewing at the same Time how it is to be explained, and how improved to their Edification. Then every Scholar reads his written Meditation to the Missionary, who tells how this or that Thing may be corrected, or might have been done better in the Explication, or Application, or in the Style. In this manner these Children are, through the divine Grace, and by a careful Instruction, fitted if it shall so please God, for the future Service of the Church of *India*.

5. On *Sundays* they repeat, every one in their Order at Home, the Doctrines which they heard preach'd at Church: The rest of the Time they read such Books as are useful for their Improvement and Edification.

6. All the Children of the Three *Malabar Schools* go on *Mondays* to a certain Village, to be publickly catechized by a Missionary; and in the Presence of the Gentiles there gathered, to give Testimony to the Gospel of the Grace of God. When Catechism is done, they rise and pass into a Garden, where they wash their Bodies according to Custom. After this, they have Time given them to exercise themselves. Being come Home at Evening, they, from Six to Half an Hour after Seven, practise singing to *Malabarick Musick*, but have always some Christian Subject for their Songs. Likewise every *Sunday*, about

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Five a Clock, one of the Missionaries goes at the Head of those Three Schools, to some publick and open Place of this City, where he catechizes them in Christian Doctrines before the Pagans. The Boys of the *Portuguese-School*, with their Master, go twice a Week, in the Afternoon, to the Garden, where they wash and exercise their Bodies. The Girls of that School at the same time wash at Home.

7. Whenever there is a Sermon, or Catechizing at Church, or at Home, or in the Streets of the Gentiles, the Children of all the Schools that can read, have always that Book in their Hands which is explained, and mark diligently how the Missionary opens and applies the divine Truths: To the End that, by this Means, they may be rightly grounded in the holy Doctrines. All Catechizings and Lessons in the Schools, begin and end with a Hymn and Prayer, considering that Blessings, whether Spiritual or Temporal, are then only to be obtained, when sought after by the earnest Desires of a faithful Heart.

8. Every Friday, from *Four* a Clock till *Five*, they are divided into three Companies, and are taken up in Supplications and Prayers. The Scholars of the first *Malabar-School*, with the Men of that Church, and a Missionary at their Head: The Girls of the third *Malabar-School*, with the Women, led by another Missionary; and the elder Boys of the *Portuguese-School*, with other Members of that Church, following the Catechist: All being upon their Knees, first the Missionary, then the rest,

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conceive a Prayer, which is suited to the State
of their Souls, the Necessity of our Church,
and the Miseries of the Gentiles and Unbeliev-
ers, among whom we here converse, that those
wretched Souls may be guided into the blessed
Way of Truth: Not forgetting devoutly to sup-
plicate the God of Mercy, that it may please
him to remove all Stones of Stumbling, and
Rocks of Offence, to destroy the Devil's King-
dom of Darkness of those misguided Souls,
and to enlarge his holy Kingdom here, and
throughout the World. In a more especial
Manner they commemorate their Benefactors,
both in the *Indies* and in *Christendom*, hum-
bly praying, that God would be pleased, of his
gracious Goodness, to pour abundantly into their
Hearts his heavenly and incorruptible Rich-
es in Jesus Christ, and excite them more and
more, for the future, to the doing of Good,
that, through their Works of Beneficence and
Charity, more may be brought up in the blessed
Knowledge of Salvation, which is in Jesus Christ
our Saviour.

9. The same *Friday-Evening*, from *Six till Seven*, there is a Meeting of the Missionaries, their Assistant, the School-Masters, the Catechist, and the Steward; where an Account is given of all that has been done the Week before, and what has been taught in the Schools: Whether the Children have been diligent; who have been obedient, and who not; or if there hath been any Failure in other Respects? The Missionaries say what they think useful for Edification, in all these Matters, exhorting those present to be
faithful

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faithful in the Discharge of their Duties, and in giving good Examples to the Children.

10. At the Beginning of every Month, we have all the Five Schools under Examination, calling the Scholars of both Sexes before us ; diligently trying every one of them apart, to see how far they have improved for the past Month ; and giving them a fatherly Admonition, to increase more and more in Holiness and Wisdom in the Sight of God and Men. At the End of this *Examination*, one of the Scholars that wrote the Meditations beforementioned, stands up, and, in Presence of the rest, repeats by heart one of those Discourses or Meditations.

This is the *Method of Instruction* used in our Schools, which we have here briefly described with that Truth which becomes us. Any one that is present in this City, if he will come into the Schools, may, upon the Place, compare this Relation with the *Order* there observed, and he will, upon the strictest Inquiry, find it to be true in every Particular. For we give free Leave to all People, whether Christians, Gentiles, or Mahometans, to become Witnesses of all that passes amongst us.

By the marvellous Providence of God, *Fifty six* of these Children are maintained *gratis* with Meat, Drink, and Cloathing ; viz. *Thirty nine* of the *Malabar Schools*, and *Seventeen* of the *Portuguese*. The same is to be said of those that serve them, who, reckoning the School-Masters, amount to *seventeen* Persons in Number, besides those who do all sorts of Work. Once a Month we commonly pay all of them their Wages, according to their respective Employments.

To defray these and other necessary *Charges*, we possess no certain Fund that will supply the Expences of one Day. But whatever it be that we expend, we receive it from the Hand of God, and his gracious Bounty, with Prayer and Thanksgiving. For it is his Power and Goodness alone, which, without our Forecast and Knowledge, so disposes the Hearts of our Benefactors here in the *Indies*, (but chiefly in *Europe*,) that there are those among many Nations who take Delight in the Work of the Lord, and rejoice to offer up their temporal Goods, which they send beyond the Seas, where they may be useful towards propagating the *Gospel*, and the Maintenance of these Schools establish'd among the Gentiles. And although, many times, we have not known where to find, in this heathen Wildernes, our necessary Sustenance for the next Day, or the next Week, God, who is all-sufficient, according to his gracious Providence over us, and over these little ones, hath so plentifully supplied our Wants to this Day, that in all our Necessities his Fatherly Assistance, Grace, Beneficence, and Consolation, have abounded towards us, and so confirmed our Faith and Confidence in Him, that we firmly believe this Work, among the Gentiles, to be His Work, begun, and carried on through all Temptations by his powerful Hand, and that he will continue to direct and advance it both at present, and in time to come. Wherefore we, the unworthy Servants of the Lord, are not dismay'd, but being strengthen'd with Power by his holy Spirit, in the inward Man, continue to carry on the Work of the Lord with Confidence, and without ceasing; as knowing that our Labour will not be in

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in vain in the Lord, who always can do much more abundantly for us, than we can either ask or think.

To make it further known, that our daily Labour is not in vain, nor the Expences thrown away, which we are so readily supply'd with, through the Will of God, by charitable Benefactors ; but that they may hereafter bring a great Blessing upon these *Eastern Countries* ; we shall add, to what has been above written, something concerning the *End or Design* of these *Charity-Schools* : which is briefly comprehended in these Three Points :

1. The laying a Foundation of true Christianity in tender Souls.
2. The Preparation of Disciples for the future Service of Christ's Church.
3. The bringing in the Use of Books among Christians in the *East-Indies*.

Concerning the first Design, which is to lay the *Foundation of true Christianity* in tender Souls : We find, by daily Experience, that such as are in Years are not so well disposed, or able to apprehend the Christian Doctrines, and to attain to the Knowledge of spiritual Things, as younger Minds are : Besides, those that are grown up, being forced to work hard to get a poor Livelihood, cannot spare time for frequent Instruction : Wherefore it is our earnest Care, that our Scholars, of either Sex, should, in the time of their Childhood and Youth, be fed, as it were, and nourished with Christian Doctrines, so as that they may

not attain to a bare *historical Knowledge*, or even an outward Practice of many Christian Truths, thereby to become like *tinkling Cymbals*; but that their Minds, by means of what they learn, may be sanctified, regenerated, and renew'd, feeling within themselves the good and lively Word of God, and knowing by their own Experience, that true Christianity, and the *Kingdom of God* in the *Soul*, doth not consist in Words, but in a divine Power, and a real Taste of God's Goodness in the Heart: Consequently that the holy Doctrine of Jesus Christ, when learnt with such divine Efficacy, must necessarily be accompanied with a pious Life, and a holy Conversation.

This is the first and principal Point, which, by the divine Assistance, we are perpetually labouring to inculcate on our Children in the Schools, by continual Precepts, Admonitions, and Prayers.

Touching the second *End*, which is a worthy *Preparation of Disciples* for the future Service of the Church, and the Schools in India: Every Day's Experience gives us to understand, that, in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several Occasions, it is necessary they should be bred up in good Schools; and that not only on account of their being well rooted and grounded in all good Learning and Piety, but of their being skilful in such Methods of teaching as may be most for the Advantage of others. For the Missionaries cannot do all themselves that is needful to be done in the Church and Schools,

and

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and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age, and fitted for such Employments, will be a mighty Help to them in their Ministry. And this Hope, which we conceive of our Scholars, will not, we are sure, be in vain ; since God gives the Increase to such an Education, for his own Glory, and the future happy Enlargement of Christ's Church in the *East*.

As to the Third and last *Design*, which is, the bringing in a right *Use of Books* among Christians in the *Indies* ; We know it, for a Truth, that the Want and Disuse of Books is that which chiefly hinders true Christianity, and such a holy Conversation as becomes the Gospel, from being introduced and propagated among Christians and Gentiles. How greatly the Distribution of *religious Books* tends to the Advancement of true Piety in *Europe*, is well known to those Persons, who have made it their Business to promote Religion and Virtue.

Now this want of Books in the *Indies* proceeds, in Truth, from the Want of well-order'd Schools, for the good Education of Children. Who can doubt but that the Corruption of the *Portuguese-Language*, in the *East-Indies*, proceeds, in a great Measure, from this Want of good Schools, and the Scarcity of Books ? We say nothing of the Gentiles, and their Neglect of so necessary a thing ; but only speak of those who call themselves Christians, and profess to be Converts from Heathenism, who, by reason

of their great Neglect of this Matter, know very little of the Christian Religion, either they, or their Children; and for the most part, cannot so much as write or read.

The Care of procuring good Schools belongs, in a special Manner, to the Missionaries, and the *Padres*, who are set over the Flock in *India*. But it is no small Grief to us when we consider, that there are such in the *Indies*, as seek their own things, and not the things of Jesus Christ.

Wherefore we earnestly beseech them, in the Name of the Lord, that they will, for the future, lay this Matter more to Heart, and shew a more tender Concern for the Institution of good Schools, and a Religious Education of Youth; this being the only way to raise a holy Church in *India*, that shall be well-pleasing unto God, in his Son. For our selves, though unworthy, we are very careful, that such as are under our Discipline, be they of either Sex, whilst they are instructed in Matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a Means to promote the Design and Use of *Books* in the *Indies*. For in case those who shall hereafter become Christians, shall be able to search for the divine Truths in Books; there is no doubt, but such a Search, accompanied with the Operation of the holy Spirit, will mightily conduce to the attaining the true Knowledge of Jesus Christ, and his heavenly Doctrine, and to a pious Life, and holy Conversation of Christians among the Gentiles.

The SOCIETY (at LONDON) for Promoting Christian Knowledge, considering how necessary the Distribution of Books is to the Propagation of the Christian Faith, have sent us, last Year (from England) a Printing-Press, with a Font of Portuguese Letters, with which we have already printed four Books, for the Benefit of Christians in these Parts. And this Year we expect to receive, if it so please God, a Set of Malabarick-Types, by the Ships that shall come from Europe, that we may likewise publish the Word of Salvation among the Malabarians, in their own Damulian Language, and introduce the desirable Use of Books, for their temporal and spiritual Advantage.

We may remember on this Occasion, how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the Time of the happy Reformation, which we read of in History, with Thanksgiving to Almighty God. Grant, O living God, that the Christians here in India, and the Multitude of Gentiles, may, with Hearts full of Gratitude, become sensible of this great Benefit, and receive with Joy that Word of Life which is, and shall be laid before them, printed in their own Languages; that the lively and spiritual Knowledge of our Saviour Jesus Christ may enlighten their Souls, in order to their unspeakable and endless Happiness.

That it may be known likewise how we have here, on all Occasions, employ'd our Care and Time, in order to bring in the Use
of

of Books, we shall now give an Account of such Books as have been written by us in both Languages these Six Years last past.

In the *Malabarick Language*, we have written and translated the following Books:

1. THE New-Testament.
2. A System of Divinity.
3. A Compendium of Divinity.
4. The History of the Old-Testament.
5. The Gospels and Epistles appointed for Sundays and Holidays.
6. Luther's Catechism.
7. Christian Morals.
8. Six and Twenty Sermons upon the Articles of Faith.
9. Eleven Sermons upon divers Subjects.
10. Fourteen Sermons upon Points of Divinity.
11. The History of Christ.
12. The Method [or Way] of Salvation.
13. A Description of the four principal Religions in the World.
14. Ecclesiastical History, in Questions and Answers.
15. A Circular Letter to the Malabarians.
16. Several Letters to the Malabarians.
17. Letters out of Europe to the Christians of our Church.
18. A Letter from Madras to the Members of our Church.
19. The Rites of the Danish Church.
20. The

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20. The Book of *Hymns*, set to European Tunes.
21. The same set to *Malabarick Musick*.
22. Christian Prayers.
23. Short Questions concerning the whole Christian Doctrine.
24. The *Catechism*.
25. A *Dictionary* written on Paper.
26. A *Dictionary* on Leaves; in which, under every primitive Word, the Derivatives are written.
27. A *Poetical Dictionary*.
28. A Book of *Malabar-Arithmetick*.
29. A *Spelling-Book*.
30. An *A, B, C*, with the Variations.
31. *Christian Rules of Faith*.
32. A *Malabarick-Grammar*.

Besides these, we have Fourteen Books written by *Romish Missionaries*: *An Hundred fifty six Books of Malabarick Theology, Physick, and Philosophy*: Twelve concerning the *Mahometan Religion*.

In the *Portuguese-Language*, we have the following Books, Ten of which have been written and copied by our selves, and Eleven sent us by Friends:

1. **A N A, B, C.**
2. **A** The Method of Salvation.
3. A Summary of Christian Doctrines, set forth in Questions and Answers.
4. An Explication of the Christian Doctrines, according to the Order of the *Catechism*.
These Four have been printed here.

5. An

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5. An Abridgment of Divinity, written.
6. A Prayer-Book, written.
7. A Book of Hymns, written.
8. Ecclesiastical Rites, according to the Use of the Church of Denmark, written.
9. A Dictionary in Quarto, written.
10. A Portuguese-Grammar, written.
11. The New-Testament, in 8vo.
12. The New-Testament, in 4to.
13. The Book of Common-Prayer, according to the Use of the Church of England, together with the Psalms of David.
14. The Catechism, and Liturgy of the reformed Christian Churches.
15. A Breviary of the Christian Religion by way of Dialogue.
16. A short Examen of the principal Points of Christian Religion.
17. Ars Grammatica pro Lingua Lusitanica ad discenda. Latino Idiomate.
18. A Rustick and Pastoral Dialogue between the Curate of a Village, and a Keeper of Sheep.
19. The first Part of the History of the Dominican Order, in the Kingdom and Conquests of Portugal.
20. A Compendium and Summary for Confessors, extracted from the Manual; by a Friar minor.
21. The spiritual and posthumous Works of F. Antonio das Chagas.
22. A Dictionary, written in Folio.

So that there are at present Two hundred thirty seven Books in our Malabarick and Portuguese Library.

Reve-

Reverend Sir,

Thus much we have thought fit to write at this Time, in order to acquaint you with the *Method of Instruction* used in our Charity-Schools. We beg the Continuance of your Prayers, of your good Counsels, and of your Affection to us, and to the Work of propagating the Gospel of Christ among the Gentiles. In our Prayers, we supplicate the Father of Heaven, that he will strengthen you with his Power, by the Influence of his holy Spirit, and assist you in all your Ministerial Functions, for the Good of Christ's Church, to the Glory of his holy Name, and Advancement of the Eternal Kingdom of our Saviour!

Reverend Sir,

Your most obliged,

and affectionate Servants,

Tranquebar, in the
East-Indies, on the
Coast of Coromandel, April 7. 1713:

Bartholomew Ziegenbalgh.
John Ernest Grundler.

LETTER XIV.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Impression of the New-Testament in the Damulian Tongue is begun. Some other Treatises are printed in that Language. The Number of the Children, and of those that have been baptized. The Missionaries are reduced to great Straits.

THough we sent an Account of the Progress of our Mission three Months ago, (of which you will find here another Copy inclosed) yet we judged it proper to lay hold of this Opportunity, and to add a few Things to our former:

Having finish'd the Impression of the two Malabarian Treatises, we immediately put to the Press the New-Testament in the same Language, and have wrought it off to the Fourteenth Chapter of St. Matthew. We have enclosed Copies of both Treatises. That in Octavo is entitled: *The Abomination of Paganism, and the Way for Pagans to be sav'd.* The other, contains *The chief Points of the Catechism, and the Method of Salvation, for the Use of Catechumens and Children in the Schools.* The last

It in 4to. contains the first fourteen Chapter
of the Gospel of St. Matthew. By reason we
were not provided with a sufficient Number
of Letters in the Malabarian Tongue, we could
print off but very few Copies. This Defect
however has, for these three Months past,
been wholly supplied by our Founder. The
two first Treatises, just mentioned, we have
introduced into some of the Malabarian Schools:
Others of them we have dispers'd among the
Heathen, as Occasion offer'd, and sent them to
various Places upon the Coast of Coromandel.
Sometimes the Heathen have ask'd for them
themselves. We are confident, they will reap
no small Advantage from these Pieces, when-
ever they come to be better known in India.

We continue, with all possible Care, the
translation of the Old-Testament, into both the
Malabarian and Portuguese Languages; and, by
the divine Assistance, we have finish'd the
translation of the first Book of Moses, in both
the said Languages.

May God Almighty prosper our Labours by
his heavenly Blessing, and grant that his holy
Word, like an incorruptible Seed, may be scat-
tered among these Nations, to preserve them
from eternal Destruction!

We had also begun to print the Book of Genesis
in the Portuguese Tongue; (as you will see by
the Proofs here enclosed:) but finding that this
Impression was like to prove an Obstruction to
the Design of printing Damulian Books, we have
laid it aside at present, till a more conve-
nient Opportunity offers.

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The Children of our Schools were increased to the Number of *Ninety two* : But some of them being taken off by Death, they have exchange'd this Life for a better ; so that the Number of Children of both Sexes amounts at present to *Eighty five*. We hope they grow daily in Grace and that many at least will prove as *Salt* among their Brethren in *India*. They learn the sacred Truths of Scripture, not as a meer *Historical* Knowledge, void of spiritual Life and Affection but as a Doctrine, which (as the Apostle requireth) is *according to Godliness*, and which must needs be attended with an experimental Knowledge in *Faith* and *Practice*. This we speak chiefly with Respect to many of our *Malaharian* Scholars, who outstrip the *Portuguese* and *Danes*, not only in Knowledge and Probity but also in Prayer, and in Meditating on the divine Word.

In the three last Months, we have receiv'd *Nine* Members by Baptism into the Bosom of the Church ; whom (as far as their advanced Years, and in some a decrepit Age, will permit) we endeavour to bring up more and more in the true Spirit of Christianity, that so the Image of *Satan* may be destroyed in the Hearts of the Pagans, and the Image of God be renewed in its Stead.

We have herewith sent you a short *System of Divinity*, summ'd up in *Thirty four Heads* or *Articles*. It is written on Leaves in the *Malaharian* Manner, and we hope you will allow it a Place in your Library. We designed to add also a *Malaharian New-Testament*, (having heard that the Copy we se. you two Years

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ago miscarried) but we have not one Copy ready at present.

As to our temporal Concerns, our Straits are now more pressing than they have ever been before; and if God does not become a present Help in this Want, the Help of Man seems very remote as yet, since no *Danish* Ship is arrived, by which we might expect some Relief. May the Almighty support and comfort us with his Favour, especially when our Enemies, by Reason of those Difficulties, do boast, that this Work will come to nothing at last, and, as much as in them lies, endeavour to stop the Stream of other Peoples Beneficence.

We beseech you therefore, most worthy Patrons, with all possible Earnestness, that that helping Hand which you have hitherto so piously lent to this Work, may be also continued hereafter for our Support and Encouragement, in so weighty an Undertaking: Particularly, (since it is your Endeavour, as well as ours) that the Knowledge of *JESUS CHRIST* may be planted in the uncultivated Hearts of the Heathen.

May God Almighty preserve you by his divine Providence, that you may long continue to promote the saving Truth that is in *JESUS*!

We are,
Very Reverend and Honourable,
Your most humble, and most
obedient Servants,

Tranquebar, in the
East-Indies, on the
Coast of Coromandel,
January 3. 1714.

Bar. Ziegenbalgh.

J. E. Grundler.

LETTER XV.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Missionaries express their Gratitude for the Society's Present. Of the Precept against Idolatry. Party-Names to be avoided in India. The Gospels and Acts printed in the Damulian Tongue. Of a Paper-Mill, Types, and a Portuguese Bible. The Missionaries hold Conferences, and an Epistolary Correspondence with the Heathen. A Design to enlarge their Church. Seminary in India.

THOSE Things which you judg'd necessary to write to us about the 24th of December 1713, did safely come to our Hands upon the Coast of Coromandel, the 8th of August 1714. where we received, with the profoundest Respect, the Councils and paternal Instructions you have been pleased to give us.

The usual Present of Books, together with the Sum of 70l. English Money, collected by you for the Benefit of this Mission, and transmitted for our Assistance here, we receive with the highest Gratitude; humbly beseeching the most gracious God to reward the Bounty of

the

Part III: Of Party-Names.

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the Benefactors with a plentiful Return of heavenly Riches.

As to what concerns in particular, most worthy Gentlemen, the Intimation about the Commandment against *Idolatry*, we have placed it in our Catechism, *Page 16*. But in such a Manner, as to serve for a fuller Explanation of the first Commandment in the Decalogue. Besides this, we inculcate this Precept against *Idolatry* with all possible Diligence, and render it as contemptible as we can, the Idolatry and Polytheism of the Pagans.

Upon the whole: We are entirely of your Opinion, as to the *distinct* Expression of this Commandment among the *Ten Words*, and we have taken Care accordingly to see it added to the new *Edition* of the Book, entituled: *Summario das Doutrinas Christianas por uso dos Catechumenos*; as you will find in the Copies sent over to *England*: Tho' we still retain our first Division of the *Ten Words*; the Division being not of *divine*, but of *humane Authority*.

As to what relates to *Party-Names*, or *Distinctions*, the divine Wisdom, which is without *Partiality*, has taught us to abhor them. Our Scholars know not so much as the bare Name of *Luther* or *Calvin*: But as for the Name of *Papery* and *Papist*, it is every where known in *India*, by reason of the vast Number of *Papists* who wander about in this Country; being abandoned both to the grossest Darkness and Ignorance, and to the most scandalous Sices and Practices.

When we ask our Scholars, what Religion they are of? They answer, we are *Tschettianavedakarers*;

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karer; i. e. Christians bound to observe the truly divine Law; the Word *LAW* being taken in that *comprehensive* Sense, whereby it contains in it both the *Law* and the *Gospel*. After all, we assure you that we allow of no *Party-Names* to be used, either in the *Mala-barick* or *Portuguese* Pulpit: And we design to be equally cautious in the Books which we shall happen to print.

As it is no small Grief unto us, that we are destitute in the Pagan World of such Persons, as in hard and difficult Cases might supply us with good and wholesome Advice; so we shall the more gratefully accept those sound Instructions you shall be pleased to impart to us, for the better Discharge of our Trust: The blessed Effect whereof is like to be, that the Church planted in *India* will, as it were, from the first shooting of the Blade, become truly *Christian*; and, by the divine Grace, be happily preserved from such Spots and Defilements, as are apt to intrude into the best Constitution.

We congratulate you, most worthy Gentlemen, on Account of the Translation of the *New-Testament* into the *Damulian* Tongue, designed for the Use of the Heathen World. We have finished at last the Impression of the four *Evangelists*, and of the *Acts of the Apostles* and some Copies are herewith sent to *England*. One whereof we present, with a filial Respect to the most Reverend President of the Society Dr. *Thomas Tenison*, Arch-bishop of *Canterbury*; another to the University of (p) *Cambridge*; and the rest to your selves, and other Benefactors to the Mission.

(p) Note. A considerable Benefaction had been sent the *Missionaries* from *Cambridge*.

The Scarcity of Paper has hindred us from pursuing the Impression to the End of the Epistles : For of the *seventy five* Ream of the largest Paper you were pleased to send us last Year, only *six* remain ; but of the lesser Size, which made up your first Present of Paper, we have *thirty* Ream left in our Store. For the setting up a *Paper-Manufacture* here, though we do not think it altogether impracticable, yet our perpetual want of Money has not permitted us hitherto to attempt any such thing. The *Malabar*-Types which were sent from *Germany*, proved so very large, that they consumed Abundance of Paper : To remove this Inconveniency, our Letter-Founder has, about *two* Months since, cast another Type of a smaller Size, where-with we design to print the remaining Part of the *New-Testament*.

We have also translated the two first Books of the *Pentateuch* into the *Malabar*-Language. However our continual Labours to this Day, have not suffered us to make any farther Progress in so useful a Work : We design to return to so sacred an Undertaking with all convenient Speed, in order to see it at last happily finished, under the gracious Influence of the Lord. We have also in our Possession almost all the *Old-Testament* in a *Portuguese* Manuscript. Some of the Books we procured from the Dutch Cities of *Nagapatnam* and *Palleacatta*; others we obtain'd from the Reverend Mr. Lewis at *Maras*, before his Departure thence ; so that only the Books of *Ezra*, *Nehemiah*, *Esdras*, and the *Apocrypha*, are wanting. But by Reason of the various Aberrations from the

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Original Text, and the Negligence of the Transcriber, the Whole needs to be revised: And herein we have proceeded so far as the two first Books of the *Pentateuch*. The Translator of these *Manuscripts* has so closely followed the *Spanish Version*, that he has used that Interpretation almost Word for Word, and very often retain'd the *Spanish Phraseology* it self. We wish with all our Hearts, that a Beginning may be made in Publishing this Work: But the Printing of the *Old and New-Testament* in the *Damulian Tongue*, will take up a considerable Time, as this Year's Experience has abundantly taught us. Last Year we gave you an Account of the Number of the Christians in our *Malabarick* and *Portuguese Churches*. God Almighty has added to them *Twenty eight Persons* more, than have been catechized this Year; though the Opposition we have hitherto met with, has very much hindered the Increase both of our Churches and Schools. The mighty Hand of the Lord, we hope, will at length remove those Obstacles, together with our Grief which is caused thereby.

We have transmitted *Eighteen Letters* to *Europe*, filled with the Substance of such *Conferences* as we have held with the Heathen this Year. To these is added a Collection of *Fifty six Letters*, wrote to us by the Heathen themselves, and which we thought worth while to translate into *High-Dutch*.

Our Congregation of *Malabarians* will very soon require a more spacious Edifice for the publick Devotions, and we propose to build upon so large a Foundation, both for Length

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and Breadth, as may be sufficient to receive all our future Assemblies. This Affair, most worthy Gentlemen, we beg leave to recommend to your fatherly Care and Affection, that as you have been pleased hitherto readily to afford us your Help and Assistance in the Propagation of the Gospel, and the Conversion of the Heathen to the Christian Faith ; so you would farther enable us to accomplish the Raising of so useful an Edifice.

We have sent to the Reverend Mr. Boehm an Account of our Receipts and Disbursements for the last Year ; the Continuation whereof shall be laid before you, that you may also know our Expence for this Year, of which the Sum at present amounts to two Thousand seven Hundred and seventy Dollars.

Our Thoughts concerning a *SEMINARY* for *Missionaries*, to be made up of Students sent from *Europe*, and of *Indians* educated in our Schools, are every Day growing to a greater Maturity. We hope that such young Men, after they have been duly prepared in the Knowledge of Languages, and fitted for the Design, the Churches of Christ planted in the *East-Indies* may reap from thence a considerable Benefit for their daily Increase.

Mr. Jennings, who has been a singular Help to us, went this Month from *Madras* to his Government at *Vizagapatnam*. In the mean time we hope that the Kindness of the Reverend Mr. Stevenson, will supply the Place of that Gentleman ; he having generously express'd himself to this purpose in one of his last Letters : " Mr. Jennings being absent, I promise to assist

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" you in your Affairs, and to do what I can to
" serve you : You may rely upon me for my
" good Offices ; I will not fail your Expectati-
" on. "

After all, we do with a filial Reverence re-
commend to your Care whatever may serve to
advance the *Propagation of the Gospel of Christ* in
the *Eastern Parts of the World* ; that by your
Help and Support, your Councils and Prayers,
the Hearts of the Unbelievers, destitute of
heavenly Life and Spirit, be made the Temples
of the Lord, and become holy and living Sacri-
fices, well pleasing to God ! We are,

Honoured and Reverend Sirs,

Your most humbly

Devoted Servants,

Tranquebar in
the East-Indies,
Sept. 27. 1714.

Bartholomew Ziegenbalgh.
John Ernest Grundler.

LET.

LETTER XVI.

To Mr. Henry Newman.

Mr. Stevenson begins a Correspondence with the Missionaries at Tranquebar. Of a Charity-School to be erected at Madras, for the Benefit of Protestant Children. A Malabarian School.

BY the *Frederick*, I sent an Answer to your's B of the 22d of December last; and by the *Joseph*, I answer'd your other Letter, dated December 31. relating to the Reverend Mr. Derham's Observations, &c.

Mr. Jennings being now gone to reside at *Vizagapatnam*, I have begun a Correspondence with Mr. Ziegenbalgh and Mr. Grundler, whom I shall always serve to the utmost of my Power. They sent me a Bundle of Papers for you, which I put up in a Box of the Reverend Mr. Lewis's, and directed to Mr. Charles Dubois, Treasurer to the *East-India Company*; who will forward the Parcel to you, as soon as the *Anrengzebe* arrives.

The Books you sent by that Ship will not be so useful here, as the Society expects: However, I wish you had sent a List of such as are bound, because, I suppose, they are designed to make a Part of the *Lending Library*, you wrote of to Mr. Lewis. When the Honourable Society shall come to some fixed Resolutions about

about it, I shall be glad to know them, that I may comply with their Orders.

Sir, I know not what Kind of *Charity-School* Mr. *Lewis* propos'd to erect here; you intimated, that 'tis to be such as the Missionaries founded at *Tranquebar*: But I must freely own, I have little Hopes of seeing such *Proposals* made effectual, though nothing shall be wanting on my Part to encourage so useful an Undertaking.

In the mean Time, Sir, I am using my best Endeavours to get a *Charity-School* erected after the Model of those in *England*, for the Education of poor *Protestant* Children, who are maintained out of our Churches Stock, but being boarded with ignorant, mean People, live in a straggling Manner, and are far from reaping the lasting Advantages of a regular Education. It is such a School as this, I believe, Sir, that the Reverend Mr. *Lewis* had in View: Because he could not but be sensible how much it is wanted, and it is what we ought in the first Place to procure: For though we are oblig'd to *do good to all Men as we have Opportunity*, we ought more especially to provide all Things that are necessary both for the Souls and Bodies of those, *who are already of the Household of Faith*.

However, Sir, such a *Charity-School* as this, cannot in the least hinder the founding of another for *Profelytes*, that may be gain'd over to our holy Religion: For if the Fund we shall establish for the Education of *Europeans*, does more than answer the Design of it, as it probably will; (there being seldom above Twenty poor

Part III. at Fort St. George. 123

poor Children in this Place) the *Superplus* could not be better bestow'd, than on the Maintenance of such, as shall hereafter be converted to the Christian Faith.

Pray, Sir, let me know the honourable Society's Thoughts on this Subject; and if I can any Way assist them in promoting their pious Designs, I shall do it with the greatest Readiness and Satisfaction.

SIR,

I am

Your most obedient Servant,

Fort St. George,

October the 7th, 1714.

William Stevenson.

Note. Mr. Stevenson succeeded Mr. Lewis as Chaplain at Fort St. George.

LET:

LETTER XVII.

To the Reverend Mr. Boehm in London;
Member of the Society for Promoting Christian Knowledge.

[Translated from the *High-Dutch.*]

Of a College to be set up in Denmark for the Benefit of the Mission. The Mission is recommended to the Society for Promoting Christian Knowledge in England.

I Can now tell you, to your Satisfaction, That the King of Denmark hath actually begun to set up a College of Missionaries, for facilitating and enlarging the Work of the Mission in the East-Indies.

We are much obliged to you for having recommended this Design to the Honourable Society in England, who have given hitherto so good a Countenance to the Undertaking: Of which, both His Majesty, and many Well-wishers to the Design, have received a satisfactory Account, partly from the Preface prefixt to the Sixth Continuation of the *Malabar Narrative*, printed in *High-Dutch*; and partly from the verbal Relation of Mr. Plutscho.

As we shall be very ready to impart to you whatever Measures shall be taken here for furthering this Work; so we earnestly intreat you, to recommend it farther to the continued Favour of the Honourable Society, and to communicate to us, at Times, whatever in England

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England is thought proper for setting Things
on a better Foundation.

We shall perhaps make bold hereafter to
apply our selves to the Society, in Hopes that
by such an Epistolary Correspondence, this
small Beginning of Converting the Heathen
may in Time receive farther Encouragement,
and be carried to a higher Perfection.

I am, &c.

Copenhagen,
December the 22d. 1714.

Chr. Wendt,
Secretary to the College at
Copenhagen, for Promoti-
ng the Mission to the East-
Indies.

LET-

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LETTER XVIII.

From the College or Society at Copen-
hagen, for Propagating the Gospel
in the East-Indies, to the Society at
London for Promoting Christian
Knowledge.

[Translated from the Latin.]

They gratefully acknowledge the Endeavours
used in England with Respect to the Mission,
and desire to settle a Correspondence with
the Society for Promoting Christian Know-
ledge.

Honourable and Reverend Gentlemen,

THE British Nation has been ever famous
for the many and signal Expressions of
their Care for the Propagating of Christianity.

And your Society in particular at London,
has in a short Space of Time given as many
Proofs of their Zeal in this Matter, as many
Ages before can scarce parallel. Your con-
stant Application to the Service of Foreigners,
shews that you seek not your own Advantage,
but that of others; and that it is not the
Honour of the Nation, but the Glory of
GOD, which you pursue.

We

We forbear, most Worthy Sirs, to relate in Writing, what our Mr. Platscho has frequently made honourable Mention of, concerning your good Inclinations towards the Indians, under the Danish Government at Tranquebar.

The single Instance of your having presented a Printing-Press, with a Font of Portuguese Types, to the Malabarians, will make the Remembrance of your Concern for them, as lasting as the Books themselves published from thence.

His Danish Majesty has received a singular Satisfaction from this, which He has been graciously pleased to declare, both in Publick and Private: And all good Men, who have a Regard to the Salvation of Mankind, thought they had a seasonable Opportunity given them, of adoring with Him the signal Providence of our gracious God.

We are obliged in Duty to testifie to you this great Goodness of our August Sovereign, and this Joy of all good Men. His Majesty has been pleased to erect a particular College, to which He has committed the whole Care of Establishing and Carrying on the Mission already set on Foot among the Indians: And we, whose Names are underwritten, being appointed Members of this College, cannot forget that it is the first Part of our Office, to publish this Royal Institution to the World, and most earnestly to invite all, who have a hearty Concern for the Salvation of the Heathen, to join with us in Promoting the same.

This

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This hath been done by two Pamphlets lately published, in the *Danish* and *German* Languages. The last of which we have sent to the Reverend Mr. Boehm, a Person very zealous for the Conversion of Unbelievers, that a Translation thereof may be offered to your Society for their Perusal.

And that which we publish'd to every Body, we were particularly induced to impart to you, *Gentlemen*, both by the Nearness of our Design, and by that singular Affection we have observed in you to the *Danish* Mission.

You your selves did freely undertake this Business; you freely carried it on, and we question not, but you will with the same Freedom proceed in it; being persuaded, that all Thanks that are due to you, as well as all further Intreaties, will upon that Account be needless and superfluous.

We only add thus much, that whatever Encouragement shall be given to this Design, either by your Assistance or Counsel, shall be thankfully acknowledged, and both with Industry and Circumspection applied to that End.

That we may therefore with our united Powers prosecute this good Work, dedicated to the Honour of Almighty GOD, and the Service of Men, we desire to maintain a *Friendly Correspondence* with you by Letters, that whatever is transacted on either Side in this Affair, may be to the other mutually communicated.

GOD grant, that all our Consultations may tend to the Glory of his Name, and the Salvation of many. May the same Divine Grace preserve you in particular, that you may be

able

Part III. the Endeavours used in Eng. 129

able to carry on effectually your pious Designs, and that the Fruits of your Labours may grow continually! We conclude with this Wish, being with the utmost Respect to so many worthy Persons of the *English Nation*,

Gentlemen,

Your most humble Servants,

Copenhagen,

March 7.

1715.

J. G. Holsten. Will. G. Munch.
J. Steenbuck. J. Lodberg.
Chr. Wendt.

A N

ABSTRACT

Of the King of Denmark's Instructions to the COLLEGE, or Incorporated Society, lately by Him established for Propagating the Gospel in the *East-Indies*: Mentioned in the foregoing Letters, pag. 124 and 127.

THAT all the Counsellors, Bishops, Divines, and Gentlemen, named for that Purpose, be Assessors or Members of this College or incorporated Society, and that full

K

Liberty

130 *Instructions for the College.*

Liberty be allowed to every one to express his Mind freely, in such Things as shall fall under their Debate : But if any Difference arise, that then the Votes of the respective Members or Assessors be collected, and the Majority of them be conclusive.

II. That one of our *Privy-Council*, whom we shall name for this Purpose, be *President* of the said College, having full Power to summon the several Members upon any Emergency ; and that one of the Members be made *Secretary*, to take the Minutes of their Proceedings, and to manage the Correspondence with other Persons.

III. Every Member is to think it his Duty, after hearty Prayers put up for that Purpose, to lay to Heart a Work of so great a Concern, and to employ what Gifts Providence hath bestowed upon him for advancing so Christian a Design, *viz.* That the Gospel of Christ be preached to the *Gentiles*, and thereby many Souls be brought over to *Jesus Christ* ; and particularly that the Mission designed by US for that Purpose, be supported, furthered, and facilitated.

IV. You are to make it your particular Care, to assist the *Missionaries* already employed in this Work, *viz.* to afford them useful Instructions, to correct in them what is amiss, to encourage them in the Pursuit of the Work, to contrive Ways for their timely Supply, that they may cheerfully prosecute so good a Design.

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and readily attend the Function they are engaged in.

V. You ought seriously to consider of procuring more *Labourers* to be sent on the same Errand, after they have been sufficiently tried, and found duly qualified for that Work, and fit to succeed the Missionaries, if need be, in so weighty a Station.

VI. You ought to consider what *Methods* may be taken with the Heathen, even after they have embraced the Christian Religion, thereby to promote their Spiritual and Temporal Interest : *viz.* How they and their Children (besides the Knowledge of the Principles of Christianity,) may be instructed in other useful Arts and Sciences, and how also they may be employ'd, according to their respective Dispositions and Capacities.

VII. You are to draw up, and to lay before US, certain Instructions for regulating the Conduct of the Governour and Council at *Tranquebar*, with regard to the Mission. You are also to confer with the Directors of the *East-India Company* here ; in order to have such *Obstacles* timely removed, as have hitherto obstructed the Work.

VIII. You are intrusted by US, with a full and unlimited Power to transact, manage, and determine all such Things as relate to the Mission, independently of any other of our Courts of Justice ; provided you do every thing in the

132 *Instructions for the College.*

Prefence of G O D, according to the Dictates of your Consciences, and the Tenor of your Allegiance to US. You are only required to lay a faithful Account of such things before US, as have been dispatch'd, and of such remarkable Occurrences as shall come to your Knowledge.

IX. If you should meet with any unexpected Difficulty or Obstruction, which you are not able to remove: Or if any new additional Work were to be raised and regulated; you are then to lay it before US, acquainting US at the same Time, with such Methods as you shall think proper on this Head. And WE shall not be wanting on Our Part, to support you with our Assistance and Protection, in such Things as shall tend to the Furtherance of so Christian and Worthy an Undertaking, &c.

FREDERICK R.

A BRIEF

A BRIEF
A C C O U N T

Of the Measures taken in *Denmark*,
for the Conversion of the *HEATHEN*
in the *East-Indies*, &c. Mentioned be-
fore pag. 124, &c.

I.

IT must be acknowledged by all, who are sensible of the Difference between a State of *Sin* and *Wrath*, and a State of *Grace*, to have been an inestimable Blessing to these Northern Countries, when the Gospel of *CHRIST* was received by our Fore-Fathers about *Nine Hundred Years* ago, and Heathenism thereby in a great Measure abolished, and expelled from these Parts of the World.

II.

And it must be confess'd, that this Blessing was again renewed to us, under the happy Reign of our pious King *FREDERICK I.* when Christianity, by means of *Luther's Reformation*, recovered much of its ancient Lustre and Glory.

III.

Praised be *GOD*, who, of his infinite Mercy, has vouchsafed unto us, to enjoy that Benefit, for the Space of near *Two Hundred Years*, which many others stand depriv'd of to this Day!

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IV.

Praised be likewise the same most merciful GOD, who, of his abundant Goodness, hath reserved this farther Glory to our Nation, that the same Grace which was received by us, (and that not altogether in vain) doth now again go forth from us, and spread it self in far distant Countries, whereby Protestant Churches may at last see the Possibility of that, which, by many, was deem'd altogether impracticable.

V.

'Tis now sufficiently known to the World, what pious Care His Majesty of *Denmark*, *FREDERICK* the IVth, our most gracious King, has taken ever since the Year 1705, to have the *Gospel of Christ preached* unto the Heathen in the *East-Indies*, and a Church gathered there to the Author of our most holy Religion.

VI.

Nor is the *Progress* that has been made in this Work, since its first Rise and Beginning, unknown to those who rejoice at the Enlarging of *Christ's Kingdom*, or indeed to any who do in the least observe what passes in the World; since the Accounts of its Success have been from time to time communicated to all in Print.

VII.

How much pious and publick-spirited Persons have been pleased with this laudable Undertaking of our most gracious King, may easily be gathered from the Love and affectionate Concurrence they have shewn hitherto to the Mission, and from their hearty Endeavours to promote it; so that it is hoped, there are but few

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few that are not highly sensible of the Excellency of so Christian an Enterprize.

VIII.

Of what Importance the Institution of such a Mission is, and how great Advantage may be expected from it, will be best understood by those who have obtained Grace to work out their own Salvation, and are endued with an ardent Desire of Rescuing also their Fellow-Creatures from a State of Darkness and Ignorance.

IX.

Nay, should this Mission be attended with no other Effect, than that the Light of the Gospel has, by this Means, been happily put on a Candlestick, and shone for several Years among the Heathen; yet hereby is there abundant Cause administred to glorifie GOD on that behalf.

X.

For as there are now among the Heathen, faithful Labourers, who constantly and affecti-orately Preach Jesus Christ to them in their native Language; so it is evident, that if they do not wilfully reject these Tenders of Grace, they may readily be made Partakers of the Benefits of the Gospel.

XI.

But any one that will seriously consider the signal and blessed Success with which GOD hath vouchsafed to crown the fervent Zeal, and unwearied Application of our *Missionaries*, will be easily induced to believe, that He seems to be pleased with this Work, as tending so much to his Glory, and the Salvation of Souls.

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XII.

We joyfully remember, upon this Occasion, the most happy Effect of *Luther's Reformation*; since by this Means we have recovered the free Use of the holy Scriptures, and the Liberty to read them in our own Language, whereby we our selves are enabled to search the sacred Oracles, and to know the Will of G O D revealed in them.

XIII.

And since the Missionaries have not only Translated the whole New-Testament into *Malabarick*, but are now engaged in the Translation of the Old : It must be acknowledged to be a very great Blessing to the *Malabar Heathen*, to have the Gospel laid before them in their native Tongue, whereby they have an Opportunity to learn and embrace the Counsel of G O D, and the Offers of his Grace, for their eternal Happiness.

XIV.

Any one who is engaged in the great Work of *Converting others*, and has thereby experimentally learnt how difficult a Matter it is to gain Souls to *Christ*, will easily believe it to be no small Success, that G O D has so far blessed the Labours of the Missionaries, as to enable them to gather a Congregation, and to erect a Church, where the Heathen publickly and constantly may hear the Word of G O D in their own Language.

XV.

And whereas the Missionaries have not thought it enough to instruct the grown People only, but have bestowed much Charge and Labour

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Labour on the *Education of Children*; we have good Reason to hope, that in a little Time we may see the blessed Fruits of their having set up, and for some Years maintained, several Portuguese and Malabarick Schools, as Nurseries wherein young and tender Minds might be train'd up and prepar'd for the Service of GOD and their Neighbour.

XVI.

As soon as the Effect of the Portuguese and Malabarick Printing-Press shall appear, by furnishing the Heathen with a sufficient Number of printed Copies of the Word of GOD, and other Treatises concerning the Christian Faith, and the Duties of our holy Religion; we shall have a fresh and signal Occasion to praise the Lord's most holy Name, for this new and singular Instance of his Mercy, and to return our hearty thanks to all those, who have spared neither Pains nor Cost to promote and further the same.

XVII.

Thus has the gracious Providence of GOD, in a short Time, vouchsafed unto this Mission such Success, as gives us a fair Prospect of its further Progress, and a promising Harvest to follow in due Season, if it shall please Him to continue to the Missionaries, as we hope He will, his divine Support, not suffering them to be frustrated in their Undertaking by any Disasters, or to be discouraged by any Hardships or Obstacles which usually attend Works of this Nature: But all Difficulties will the sooner be overcome, if the Benefactors in Europe shall continue to exert themselves on their behalf.

XVIII.

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XVIII.

His Majesty, our most gracious King, having a very great Affection to this Work, continues not only steadfast in so Christian a Resolution, but becomes more and more zealous to advance it ; being fully determined to furnish, on his Part, whatever may be judged necessary to settle the Undertaking on the strongest and most lasting Foundation.

XIX.

And since Experience has convinced his Majesty, that many things are required to support and promote the Work of the Mission, and that great Care and Diligence must be us'd therein ; He has resolved to entrust this Work to more Persons than have been hitherto engaged in it, and those of different Ranks and Orders : And for this End, He has constituted a *College*, (or *Incorporated Society*) on purpose to propagate the *Gospel of Christ*, and has been pleas'd to nominate us the Under-written, to be *Affessors* or Members thereof.

XX.

His Majesty, in His most gracious Instructions, has intrusted us with every thing relating to the right Management of this important Affair ; and that with so much Ardor and Zeal, that we have reason to tremble at those important Words wherewith He concludes his Royal Instructions :

“ This is Our most gracious Will, which we
“ expect you will observe with all Deference,
“ and such an Application of Mind, as you will
“ answer the same here and hereafter, before
“ the

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" the great Judge and Lord of us all. Do ye
" therefore, on your Part, as becomes the
" faithful Servants of GOD, and of your
" King, that our Ardor and Zeal may not be
" lost, nor your Labour be in vain.

XXI.

Besides this, His Majesty gave us most graciously to understand, that it would tend very much to His Satisfaction, if by our Endeavours and Consultations we could find out *Ways* and Means to answer what His Majesty has intended long ago, with regard to one Part of his *European Provinces*, viz. his Subjects in *Finmark*, who, like Heathens, still continuing in Blindness and Ignorance, stand in need as much as any Nation of being instructed in the Word of Salvation.

XXII.

In Order therefore to carry on a Work of so great a Concern, in which there cannot well be too many engaged; we thought it prudent not to rely wholly on what the above-mentioned *Society* alone might find advisable for this purpose; but should be very glad if every one that rejoiceth at the common Good, wrought in the Church of Christ, would join with us in so Christian a Work, which would mightily facilitate the whole Undertaking, and bring it to a greater Perfection in Time.

XXIII.

Accordingly we have communicated our Design to, and have settled a Correspondence with such Persons in *Denmark*, *Norway*, *Germany*, and *England*, as heartily wish the Conversion of

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of the Heathen, and have hitherto shewed a good Will to this Work, not only by affording their Advice, but by contributing liberally to its Support and Enlargement.

XXIV.

For the same Intent and Purpose, we publish these Presents, and hereby make known to all, and every one in particular, this *Royal Institution*, designed for the Conversion of the Heathen, and other Nations who sit still in Darkness ; that if any one unknown to us should have a hearty Affection for promoting the said Work, he may know by this means where to direct or address himself.

XXV.

'Tis therefore our hearty and humble Request to all sincere Lovers of the Salvation of Men, that they would lay hold of this fair Opportunity which now offers it self unto them, in the happy Beginning made in the *East-Indies*, and in the charitable Design upon *Finmark*, and also *Northland* ; and by their Advice, and their Contributions, effectually assist us to rescue a Multitude of precious and immortal Souls from eternal Ruine, especially when they see how willing we are to receive such Advice as shall be communicated to us, and shall be always ready to make such use of, as is most likely to obtain the End for which it is design'd, and which we have entirely at Heart.

XXVI.

And we humbly intreat, in a more particular Manner, all Ecclesiastical Persons, *Bishops*, *Superintendents*, *Provosts*, and other Clergymen, as well in the Dominions subject to our most gracious

Hi

Part III. for Converting the Heathen. 141

cious King, as in Foreign Kingdoms and Countries ; that they would zealously apply themselves to the Advancement of so important a Work as the *Conversion of the Heathen* is ; and in their Conversation with other good Christians and publick-spirited Persons, consider of Ways and Means to promote it, and then communicate by Letters to our Society, whatever they shall think proper for settling the said Work on the most solid Foundation.

XXVII.

Students in Divinity, whether they be His Majesty's Subjects, or Foreigners, who may either now, or hereafter, find themselves inclin'd to assist in the Conversion of the Heathen, are hereby earnestly desired, that after fervent Prayers and serious Examination of themselves, they would either address to the Society in Person, or if at too great a Distance, communicate their Mind by Letter ; and then they may, according to their Abilities and other their Circumstances, expect such Help, as may prove conducive to the furthering of the Design.

XXVIII.

Those that are engaged in Civil Employments, are also heartily desired to concur in this good Work ; particularly since, in their several Stations, they may perhaps have had frequent Opportunities to have made useful Observations on the Matter in Hand, and consequently will be able to suggest many proper Hints for good Orders, Methods, Regulations, &c.
that

142 Measures taken in Denmark

that may prove of singular Use in Managing a Work subject to many Difficulties and Changes.

XXIX.

Private Persons, who make Conscience of daily Addressing their heavenly Father in Secret, are intreated to remember this Work, as a proper Subject in their constant *Prayers* and Supplications. The more fervent they are in their Addresses to G O D, the more shall we be bound to recommend them to his divine Favour and Protection; and the greater also we trust will be the Blessing of Almighty G O D upon the whole Undertaking.

XXX.

Let us therefore, with one Accord, and with united Hearts and Hands, joyfully embrace the Opportunity which now offers it self of doing what the good and gracious Will of G O D enjoins, and the Misery of so many Nations requires. The Harvest is very great. Oh! let us do Good whilst we have Time, that in due Season we may reap the Fruit thereof to all Eternity.

XXXI.

May the Lord Himself, the eternal G O D, give the Encrease to our Planting and Watering, that the Seed of his holy Word, scattered among the Heathen, may spring up and bring forth a Hundred-fold. *Faithful is he that hath promised, who will also do it.* To Him be all Praise, Honour and Glory, from this time forth and for evermore.

Copen-

Part III. for Converting the Heathen. 143

Copenhagen, Jan. 19th, 1715.

Joh. Geo. von Holst.
Kt. Privy Counsellor
to his Majesty the
King of Denmark,
Norway, and
Bailif in Sundern.

Will. Mauritz, von
Buseck, alias Munch,
Kt. and Steward
of the Queen's Hou-
sbold.

Joh. Steenbuck, Jac. Lodberg, Chr. Wendt,
Divinity-Pro- Divinity- Governour
fessor in the Professor, of the Pages
University, and Rector at of his High-
Assessor in the Mary ness Prince
Consistory. Church, and Charles.
Prelate in Sealand.

L E T-

LETTER XIX.

To the Society for Promoting Christian Knowledge.

[Translated from the *Latin.*.]

The Missionary's Departure from India, and Arrival at the Cape of Good-Hope. The Reasons which moved him thereto. His Labour on Shipboard, and what he designs to effect in Europe.

THREE Months ago we sent an Answer to your most kind Letters, received the last Year at Tranquebar. We have therein described, as briefly as may be, the present State of our Churches and Schools, their Increase and Number: Likewise the *Hindrances* we have met with in carrying on this Work, as well as our hearty *Desires* to see 'em at last removed. We have also sent the first Books of the *New-Testament*, printed with *Malabar Types*.

After we had seriously weighed all the Circumstances relating to this Work, it was at length thought advisable, that one of us should go to *Europe*, to see such *Obstacles* removed as had hitherto lain in our Way, and obstructed the Conversion of the Gentiles so happily begun: But upon this express Condition, that Matters being adjusted in *Europe*,

the

the Missionary sent thither, should return to the *East-Indies* either in a *Danish* or *English* Ship. Being thus, as it were compell'd by an unavoidable Necessity to undertake this Voyage, I embark'd, in the Name of GOD, on board a *Danish* Ship, and am now, under the Protection of good Providence, safely arrived at the *Cape of Good-Hope*.

My Departure from *India* was for divers Reasons, not only uneasy to my self, but also to many others, both Christians and Heathens. The Members of our Church did particularly express a deep Concern at this Voyage: But nevertheless we judged it very necessary in respect of their future Advantage, which we hope will certainly ensue, some fair Prospect offering it self to our View.

Every one of our young and old Men have wet even my Hands and Feet with their Tears, and would not consent to my Departure, till I had solemnly engaged my Word, that, with God's Leave, I would most certainly return to *India*.

I have undertaken this Voyage with the greater Confidence, (and without which indeed it would have been very grievous to me,) that I know that my beloved Fellow-Labourer Mr. *Grundler*, is capable, in my two Years Absence, of managing the whole so far, as to keep up Things, not only in the State wherein they are at present, but also through his unwearied Application and Care, under divine Providence, more and more to advance 'em.

And that particularly, our *Printing-Press* might not be unemploy'd with Books of the

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Malabar Character ; I committed into the Hands of my Fellow-Labourer one Part of the *New-Testament*, revised : Likewise a Book of *Hymns*, and one treating on *Doctrinal Divinity*, with several others, composed for the Use of our Schools : And I do not question, but he will take all possible Care to see them exactly Printed, since he very much applies himself to the Study of the *Malabar Tongue*. His Assistant has also solemnly promised, faithfully to discharge all such things as relate to the Books to be printed in the *Portuguese Language*.

As to my Labour on board the Ship, I beg Leave to acquaint you, that I have discharg'd hitherto my Pastoral Duty, with respect to those that travel with me. I have also begun to translate Part of the *Old-Testament* into the *Malabar Tongue*. Besides this, I hope to get Time for composing a small *Damulian Grammar*, to be printed in *Germany*, for the Service of those who desire to learn this Language in *Europe*. But lest this Tongue, during so long a Voyage, should become less familiar to me I have brought with me a young Man out of our *Malabar School*, in order to converse with him in this Tongue, and constantly to hear it from his own Mouth. He writes down every thing with his Steel Pen which is to be translated into the *Malabar Language*. He is a Youth of a good Disposition, and who, by the Quickness of his Genius, comprehends things easily, and communicates them to others again, by a lively Way of speaking and writing in his native Language. I hope this Voyage will give an Addition to the Qualities of his Mind, and that

Part III. to EUROPE.

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he will be able, after his Return to India, to describe the spiritual Happiness of Europe to the Men of his own Nation, and to sow the Seeds of true Wisdom among the Unwise.

If God shall please to conduct me safe to Europe, it will be necessary that I go first to Denmark; where Things being well adjusted, I hope to go to Germany, and then, most Reverend Gentlemen, (if it shall seem useful and necessary to you) I design to wait on my Friends in Great Britain. But Man only proposes, G O D disposeth in all things, His Will be done.

There are indeed, many things which I should endeavour to effect in Europe, for enlarging the whole Undertaking. However, the Principal of 'em I reduce to the following Heads :
(1.) That the Obstacles and Impediments, which hitherto have obstructed the Work, be taken away. (2.) That a Royal Privilege, so highly necessary to the good Success of our Labour, be solicited. (3.) That besides the ordinary Charges, some Help be procured for building a new and more spacious Church: Likewise for erecting diverse other Edifices and Manufactures. (4.) That in the several parts of Europe, Endeavours be used to dispose wise and good Men, for laying to Heart the Coaversion of the Pagans in India, and for directing all Things to a happy Success thereof. And lastly, That I may receive Help and Advice from prudent and well inclined Persons, for the right Discharge of my Duty.

Most Reverend Gentlemen,

In all these things, I easily promise my self our Help and Benevolence; knowing for cer-

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tain your daily Care and Meditation to be im-
ployed about the Enlargement of the King-
dom of Christ upon Earth, the Propagation of
the Christian Doctrine, and the eternal Salvati-
on of all Nations.

That the great God may grant his abundant
Grace to all Nations, assist your Endeavours,
and prosper all your Councils directed to that
End, is the hearty Prayer and Desire of,

Most Honourable and Reverend Sirs,

Your most obliged humble Servant,

Dated at the Cape of
Good-Hope, January
15. 1715.

Bartholomew Ziegenbalgh.

LET

LETTER XX.

To Mr. Henry Newman.

Straits of the Missionaries. English Settlements to be provided with able Chaplains. Of the Air in, and Voyage to India.

SIR,

THE *Aurangezebe* carried home a Bundle of Papers for you, which I received from Messieurs *Ziegenbalgh* and *Grundler*, and sent in a Box directed to Mr. *Dubois*, marked *G. L. No. I.* And now I have delivered such another Parcel to Captain *Osborn*, Commander of the *Hanover*. There are two other Packets directed to you, which I shall send among the *Company's Letters* on the *Hanover*, and *Cardigan*.

I hear frequently from Mr. *Grundler*, who seems to be a very worthy Man, endued with a true Sense of Religion, and an Apostolical Zeal: But I am afraid he has too great a Weight upon him now in Mr. *Ziegenbalgh's* Absence; so that I wish the next Ships may bring him some Assistant. In his last Letter dated January 3^o, he acquainted me, that if the *Danish* Ships he expected should not arrive within less than a Month, he must be very much straiten'd for Money; so I wrote to him, that in case he were disappointed, he should draw on me for the Va-

lue of fifty Pound ; and if that be not enough to supply his Wants till Relief come from Europe, I shall advance him fifty Pound more. I hope, Sir, the Concerns of the Mission will be effectually recommended to the Gentleman that shall be appointed to succeed our present Governor, and then I shall be able to shew my Kindness and Concern for it in a more powerful Way than I do now.

Sir, While the Honourable Society is employed in propagating the Christian Religion among the Heathen, I know they are at the same time using their best Endeavours to promote a true practical Knowledge among those that already profess it: To which End, I believe, *Sir*, it would not conduce a little, that they sollicit the Directors of the *East-India Company*, to send out Chaplains to their chief Settlements in these Parts, where they are wanted ; I mean to *Bombay*, *Fort St. David*, and *Bencoulen* on the West Coast, in which Places there are Romish Priests, and as I hear, Chappels too : And seeing Papists are reckoned a sort of Christians, even though they be Idolaters, our poor People are easily drawn over to their wicked Superstition : For they who have the least Value for Religion, will be prevail'd on to join in any kind of Worship, rather than have none at all.

But, *Sir*, I need not lay before you the Necessity and great Advantages of what I propose : Nor can the *Directors* themselves (to some of whom I shall write by this Ship) have any thing to object against it : For Charity obliges me to believe, that they will sooner grudge any Expence than a Minister's Salary.

It is said that they cannot find Persons sufficiently qualified, who will undertake to serve as Chaplains in the *Factories* above named : But that is a Difficulty which I hope the Honourable Society will take Care to remove. I know there are but too many of the Clergy, who reckon Preferment in this Part of the World, only a gentle Kind of Banishment ; and therefore chuse rather to starve almost upon twenty or thirty Pound a Year, where they can do but little Good, than to live handsomely on two hundred Pound, where they may do a great deal. But for my part, I do not repent of leaving about one hundred a Year to come hither, although I had a Family to bring with me.

It is true, Sir, this is one of the best Settlements the Company have ; but the Ministers here have far more Trouble than in any other Place, and yet we have no greater Salary, nor more Advantages than other Chaplains might have in the other Factories. As for *Fort St. David*, I found it one of the most pleasant and healthful Places in *India*. *Bombay* is now so much improved, that it is little inferior to the other, with Regard to Health and Pleasure, and preferable in other Respects : And even the *West-Coast*, as I am informed, proves fatal to such chiefly as ruin their Health by Negligence or Excess. There, and throughout all those Parts, the hot Land-Winds are somewhat incommodeous, during two or three Months in the Year : But then they seldom blow three Days together, and sometimes there is a *Sea-Breeze* daily throughout the Season : And although I was very sensible of the Land-Winds last Year, they were

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no more troublesome to me, than the bleak North-Winds used to be at Home. In short: The Winter here is a continual Spring, and our Summer a warm Autumn; the one being extreamly delightful, the other various indeed, but always tolerable.

The *Voyage* hither is neither so tedious nor so dangerous as to be discouraging. Mine was finished in less than four Months, which I spent as pleasantly as any other part of my Life: Nor is the Danger greater, (as I am assured by the best Judges) than in sailing round from *London* to *Bristol*. And if one does meet with more Difficulties than are usual, these are abundantly rewarded by the kind Reception he meets with, after his Arrival here in *India*; where, so far as I could ever observe or learn, the *English* are more regular in their Conduct, more kind to their Ministers, and more hospitable to Strangers, than in any other Settlements abroad, or any Parish at Home; so that it must be a Clergyman's own Fault, if he does not meet with all the Favour, Respect, and Encouragement he can reasonably desire.

Sir, I have enlarged (perhaps too much) on these Particulars; but I thought the Knowledge of them might help you to remove the *Prejudices*, that the young Clergy generally have against going to the *East-Indies*.

To conclude, *Sir*, if the *Company* should happen to send more Chaplains abroad, I wish there may be none recommended to their Choice, but those who, besides a sufficient Stock of Learning, (which our young *Masters of Arts* are not always provided with) and some Knowledge

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ledge of the World, have good Characters as to their Probity and Temper: For though it be a very hard Case that any of our Settlements should be without a Minister, I think it is still better so, than to have a vicious one; seeing the want of Instruction may in some Measure be supplied by good Books: But no Preaching can counter-ballance the bad Influence of a Minister's ill Example.

I hope, Sir, you will lay this Matter before the Honourable Society, and assure them that I am with the utmost Respect and Submission, their obliged humble Servant,

And Yours,

Fort St. George,
February the 4th,
1714-15.

William Stevenson.

LET-

LETTER XXI.

To the Society for Promoting Christian Knowledge.

[Translated from the *High-Dutch.*]

The Missionary giveth an Account of his Arrival in Norway.

NO T knowing whether my Letters from the *Cape of Good-Hope*, of the 15th of *January* last, sent by an *English Ship*, be safely come to your Hands, be pleased to accept a *Copy* thereof here inclosed; that you may know the Reason for which I am come from the *Indies* to *Europe*, and what is chiefly proposed to be effected by my Ministry, for the Conversion of the Heathen, during my Stay in *Europe*.

I am now safe arrived in this Harbour, and will take the first Opportunity of going to *Denmark*. Among other Labours on board the Ship, I have, according to my Promise, prepared a *Damulian Grammar* in the *Latin Tongue*, for the Use of such as may be desirous at this Time to be instrumental in bringing the Heathen to the saving Knowledge of Christ. I will take Care to get it printed in *Germany*, and then I shall not fail to send some Copies of it to *England*.

May

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May God, who wills that all Men should be saved, evermore assist you in Propagating the Gospel of Christ, and grant, that by your Endeavours in all Parts of Great Britain, many Encouragers of Truth may be raised up! Thus with my best Wishes I bid you farewell; and begging the Continuance of your Favours,

I remain, &c.

Bergen in Norway,

May 31. N. S.

1715.

Bartholomew Ziegenbalgh.

L E T-

LETTER XXII.

To the Reverend Mr. Boehm at London.

[Translated from the *High-Dutch.*]

The Missionary relateth his Arrival at Hamborough, and designs to go to Denmark. Of Manufactures to be set up in India. Character of a good Missionary.

I Am arrived at *Hamborough* by Water, and design to set out for *Copenhagen* very speedily, in order to wait on the King, and to acquaint His Majesty with the Reasons, that engaged me in so long and tedious a Voyage.

I was told in *Norway*, the King designed to apply to the Professors at *Hall* for more Missionaries to be sent to the *Malabar-Coast* to assist us. If this proves true, I hope Providence will also find Means, not only for their Subsistence, but also for the Enlargement of the whole Undertaking, and for rendering it more beneficial to the Heathen in every respect. We hope also, that, after these Men have been duly prepared, the *East-India Company* at *London*, will give Liberty to settle two of 'em, either at *Madras*, or *Fort St. David*, or *Vizagapatnam*, or *Bombay*, &c. to begin under their Protection, the Work of Conversion among the Heathen: For in all these Places,

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Part III. At HAMBOROUGH. 157

the *Damulian* is the current Language, and consequently the fittest Vehicle for conveying the Christian *TRUTHS* to these People; especially since we have printed several Books in this Language, which we hope will be of good Use to those that shall hereafter engage in the same Design.

The setting up *Manufactures* in these Parts, we think highly necessary, not only on account of drawing from thence some Help and Supply for carrying on the Work it self; but chiefly on account of employing the New-converted Heathen about some useful Business at Home; lest they be left to the wide World, and thereby exposed to various Temptations and Dangers. I wish you would lay all this before the Gentlemen of the Society, and encourage, as much as you can, the sending over some able Men from *England*, or at least to vouchsafe us the Continuance of their Help and Assistance in this Affair.

In things of this Nature, great Care must be taken of the first Men that enter upon the Business: If they be easily terrified at the Appearance of Dangers and Hardships, the Undertaking is like to die away in its Infancy, and so will come to nothing. For what Inducement will others have to follow, when they see those that should break the Ice, give over the Work so soon, and shrink back at the Sight of some Difficulty? But after all, our greatest Hope is in the *Seminary*, or *College of Missionaries*, designed to be erected in *India* it self;

if

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if ever God Almighty should enable us to bring about so useful a Work in the Pagan World.

I remain, &c.

Hamborough,
July the 18th,
1715.

Bartholomew Ziegenbalgh.

LETTER XXIII.

To the Reverend Mr. Boehm at London.

[Translated from the *High-Dutch.*]

The Missionary gives an Account of his Arrival at Hall, and of the Success he has had at the Court of Denmark. He desireth to return to India on Board the English Fleet.

I Am at last arrived at Hall, after I have brought to a happy Conclusion those Concerns which occasioned my Coming to Europe. I have had better Success than I could well suppose at my first Arrival at Copenhagen.

The Directors of the *East India-Company* have sent as ample and pressing Instructions to the Governour at Tranquebar, as I could desire; in order to see the Mission set on a better Foundation, and to remove such Difficulties as hitherto have obstructed its Progress. This will make me return with Joy to those Parts, and I hope your next

next Letter will bring the agreeable News
of having obtain'd the desired Passage on
Board the English Fleet.

I am, &c.

Hall in Saxony,
Octob. the 20th,
1715. N. S.

Bartholomew Ziegenbalgh.

LETTER XXIV.

To the Reverend Mr. Boehm at London.

[Translated from the High-Dutch.]

The Missionary reneweth his Request of returning to India, on Board the English Fleet.
His Employment at Hall.

THE pressing Necessity relating to my Return to India, obliges me to renew my Request of obtaining a Passage on Board the English Fleet, bound for the Malabar-Coast. Not one Danish Ship is to go thither this Season; and the Dutch Fleet, designed for *Columbo*, is ready to sail this Month of November; by which time, 'tis impossible for me to get ready, having still several things to dispatch for the Good of the Mission before my Departure: Not to mention now the hearty Desire I have of seeing our Benefactors in *England*, before I quit Europe. The Broils between the

Danes

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Danes and the Moors, which you mention, can be of no great Consequence. They are raised about the Danish Factory at Bengal : But no War being proclaimed at Tranquebar, where the chief Governour resides, this Bustle will soon be extinguished.

I am now entirely employed about Printing the Malabar Grammar, mentioned in my former, and which I hope will be of good Use to those, who hereafter may enter upon the same Design of Propagating the Gospel in the East. Besides this, I am publishing the IX Continuation of the Malabar Narrative, with an Historical Preface, containing such Observations as I have made, during my Voyage to Europe. In the same Preface I also acquaint the Publick with my intended Return to India, on Board an English Vessel.

I am, &c.

Hall in Saxony,
November the
1st, 1715.

Bartholomew Ziegenbalgh.

LET.

L E T T E R XXV.

From the College at Copenhagen, to the Society (at London) for Promoting Christian Knowledge.

[Translated from the Latin.]

They express their Satisfaction on Account of a Correspondence, settled with the Society in England. The State of Finland and Lapland briefly described, with some Endeavours proposed to reform it. Difficulties started about the Missionary's Return to India.

Most Illustrious, and Reverend Gentlemen,

Though we were well assured of your Zeal for promoting the *Mission* to the *East-Indies*, from the Proofs you have given thereof hitherto; yet is it most acceptable to us, to find by your Letters those Inclinations more at large confirm'd and explain'd. And whereas a *Correspondence by Letters*, among other Things, may be a Means of imparting Advice to each other; since you have begun so good a Design, the Society here will be so much the more enabled happily to do their Duty.

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We

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We had some Time ago, according to Promise, renewed our Applications to what concerns the *Indian Affairs* among us; had not our most gracious King been pleased to commit to our Care another Matter, which relates to the Conversion of Souls, besides that of the *Indian Mission*; for which Reason, the Affairs of the latter have been suspended for some Time, particularly such Things as were requisite to reconcile those who are the Principal Traders among us to *India*. But since Mr. Ziegenbalgh is arrived, whom we have long desired to see, we have renewed our Application to the *Indian Affairs*, as he will more largely inform you, when the divine Providence shall permit him to arrive at *London*.

The Business which has taken up our Thoughts, relates to our own Confines, which are at this Time involv'd in thick Darkness of spiritual Ignorance. There are some Inhabitants of the utmost Coasts of *Norway*, Subjects to our King, call'd *Finlanders* and *Laplanders*; a Nation very rough and unpolished, which have not yet attain'd to the true Worship of God, by the Light of the Gospel, tho' shining in their Neighbourhood, but continue to live indolent after an Heathenish Manner.

The odd Way of Living used among the *Finlanders*, continues to be their Rule to this Day: For whereas they are beholden to Beasts for their Food and Raiment, which in their Language are called *Reensdyre*, (a Kind of Stags;) they never fix in any certain Habitation, but,

after

Part III. Of the State of Finland, &c. 163

after the Example of those wild Beasts, that look for Moss instead of Pasture, they wander here and there through the Mountains and Woods like the *Scythians*, accustomed to Cold and Hardship. These His Royal Majesty has appointed to be instructed in the Principles of the Christian Religion by Missionaries and Catechists, that are to be sent thither: Which Appointment of our most gracious King, we will endeavour, by the divine Assistance, and Favour of the Weather, to put in Execution next Spring.

In the mean Time, that we may prepare our Way, and get necessary Aids, we are employ'd in providing some Books, such as *Catechisms*, *Books of Hymns*, and *Prayers*, the *Bible* and *New Testament*, being sollicitous, as much as lies in our Power, to get them at the lowest Rate. We also seek after *Fishermen*, who do not cast their Net for the Sake of *Worldly Lucre*, as your Letters piously and prudently advise us. May Heaven favour our Desires! In Order to this, we propose to have a *Seminary*, to prepare those who shall be devoted to this Service; and if you, Illustrious and Reverend Sirs, shall be pleased to supply us with any further Council or Advice in this Affair, we most earnestly beg you would signify it, commanding the common Cause to your Prayers and Endeavours.

To conclude our Letter, ye may be pleased to know, Illustrious and Reverend Sirs, that our Mr. Ziegenbalgh is preparing to set out for London; that having visited his Benefactors and Well-wishers there, he may embark for

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India in one of your Ships. But by Mr. Ziegenbalgh's Letter we are inform'd, that the Troubles risen between us and the Great Mogul, have given Occasion to those, who direct the East-India Trade in England, to refuse their Consent to Mr. Ziegenbalgh's Voyage in their Ships, lest they should seem to favour either of the disagreeing Parties: Therefore we earnestly desire you, Illustrious and Reverend Gentlemen, that if the Directors of the Indian Trade in England persist to deny a Passage to Mr. Ziegenbalgh, you would interpose your good Offices, by which we hope this Difficulty may be remov'd. If you should find that any Thing might be done by our Letters, here-with sent to the aforementioned Directors, 'tis left to you to deliver or send them back to us as you please.

May the most High give Success to your and our pious Cares and Endeavours, in promoting the Knowledge of G O D, in Order to the Salvation of so many Souls, who are as yet in the Abyss of Ignorance. May God grant our Wishes herein!

Copenhagen, Novemb.

26. 1715.

Will. G. Munch. J. Lodberg.
J. Steenbuck. Chr. Wendt.

LET-

LETTER XXVI.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Duty and Difficulty of a Missionary. A Supply of Paper, &c. is sent to the Missionaries from England. Concerning two Points, recommended to them by the Society. Necessity of the Portuguese Tongue. Christianity is to be taught in its Purity. A Damulian School erected among the Heathen. Of a Reflection cast on the Damulian Version, and of an Epistolary Correspondence set up with some Protestant Ministers.

YOUR paternal Councils, pious Wishes, divine Consolations, and sincere Excitements to an indefatigable Industry in the Exercise of our Function; your necessary Exhortations to the Use of that Prudence in our whole Conduct, offer'd to us in your most acceptable Letters, dated December 24. 1714. have greatly refreshed, strengthened, and solaced our Minds; we being well assur'd, that you, most kind Patrons, communicated them to us, to the End, that we may manfully go thro' the good Fight of Faith; and by daily increasing

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in divine Strength and Assurance, faithfully discharge the great Trust committed to us, so as to finish it at last with Joy.

It's true indeed, that whosoever undertakes the Charge of a *Missionary*, must expect to encounter a World of Troubles and Hazards: But yet as strong and numerous as they are, a stedfast Faith, and unshaken Reliance on the Rock of Salvation, will be able to dissipate them at last.

Just as we began to labour under some Difficulties in Printing, by Reason of the Charge of Paper, and of other Expences necessary to purchase the Materials for that Purpose; the *English* Ships brought us a seasonable Supply of Things we wanted; *viz.* *Fifty five* Reams of Paper, and *Thirty* Pound in Money, together with Books in several Languages, and other very acceptable Presents. God be prais'd, who so influences your Hearts, that from them, as from a Fountain of Love, we receive a perpetual Influx of those good Things, our Circumstances so much require, in order to the carrying on our Affairs with Comfort. They are all employed to their proper End for which they are designed, namely, the *Glory of God and Christ*, by promoting the Salvation of Souls.

Your two Admonitions, whereof one relateth to a more frequent Converse with the Heathen, and the other to that Exactness which is required for framing a sound *Translation of the divine Oracles* into the Pagan Language, are of the greatest Importance. But during the Absence of my Fellow-Labourer Mr. Ziegenbalgh,

and

and by Reason of the Variety of publick and private Labours, which now lie wholly upon me, I have not been able fully to answer this Admonition. However, I have not altogether neglected to converse with the Heathen when an Opportunity offer'd : Neither have I been unmindful to inspect, at Times, the *Damulian* Version of the *New-Testament*, and to correct such Faults as happen'd to come in my Way. Those excellent *Anhors* you have sent this last Time, came very opportunely to my Hands, and were of great Service to facilitate this Design : We shall constantly observe these *Cautions* you are pleased to give us, whenever God Almighty, the great Disposer of humane Affairs, pleases to grant Mr. Ziegenbalgh a happy Return to India.

I agree with you, *Gentlemen*, that the Study of the *Malabarick* Language, and the frequent printing of Books in the same, is far more conducive for the Propagation of the Gospel in those Parts, than the *Portuguese*: But then I cannot quite cast off the latter, as altogether useless in this Undertaking. Eight Years Experience has fully convinced me, that this Language is necessary, tho' not altogether so necessary as the *Damulian*; and we have hinted as much in our *Historical Account* printed at Hall, Page 300. in these Words: ' And in Order to the more expeditious carrying on this Design, according as the Nature of it requires, two different Languages are necessary; viz. the *Damulian* or vulgar *Malabarick* in the first Place, and the *Portuguese* in the second.' Moreover, the *Malabarick* Youth

never learn the *Portuguese* Tongue, as if they were to imbibe by this Means the Principles of Christianity: But every one hath the Christian Religion proposed to him in his own Native Language: The other they understand only so far as is necessary for Conversation and Correspondence with others. Our *Portuguese* School consists of Twenty four Children, and not one of them is a *Malabar*ian. They are either a Mixture of *Europeans* with *Indians*, or they are native *Portuguese*, or else Strangers sent hither from *Bengall*, and other Parts of *India*; who are all instructed in their native Language, viz. the *Portuguese*: Not to mention at present our adult Converts. There is a new Institution among the *Dutch* at *Palleacatta* and *Nagapatnam*, upon the Coast of *Coromandel*, where they have large Congregations taught in this Language, under the Care of a *Portuguese* Catechist, inspected by a *Dutch* Divine.

Your Advice that some one or other of the *European* Scholars should apply himself to learn the *English* Language perfectly, I have so far comply'd with, as to choose a Boy out of the *Portuguese* School, and to send him to *Madraspatnam*, supposing that in two Years Time he may, in Mr. Stevenson's House, and the *English* School there, comprehend in good Measure that Language. When I communicated this Design to the worthy Mr. Stevenson, he answer'd in these Terms: ' I will freely take any Boy you shall please to send out of your School; into my House: I wonder you should talk of the Charges; let them be what

they

they will, take you no Care, I will be responsible for them.' Truly, I am wonderfully oblig'd to that Reverend Gentleman; He is very ready upon any Occasion to assist me in the Discharge of my Function, and as a most faithful Friend, to support me with his Council and good Advice.

I scarcely know what to say as to the erecting the *Malabarick School at Madraspatnam*. I made Use of Mr. Stevenson's Interest with the Governour, in Order to promote this pious Design; who answered me, ' That his Honour does not wholly condemn the Design, only he started several Objections and Difficulties about it: But at last he said, Letters were shortly expected from *Europe*, from which perhaps he might receive Advice, concerning the Resolution of the *Honourable Company in England* about the Affair.' It prov'd according to Expectation. Your commendatory Letters came to the Governour and the rest of the Council; for being reminded of it afterwards, he immediately writ to our Governour here to this Effect: ' The Correspondents of your *Missionaries* have greatly recommended their Design to the *East-India Company in England*, and many Peers of the Realm, and those too of considerable Note, favour their Undertaking.

The Reverend Mr. Stevenson has promised me a Visit about the Close of this Year: partly out of a Desire to see our *Method of Discipline*; and partly (which I think very necessary upon several Accounts) to confer with me about the Concerns

Concerns of the *Mission*. I have for this
Reason deferr'd our Purpose of erecting
a School, till that Time. In the mean while
we are provided with School-Masters of our
own, sufficiently qualified to manage the Affairs
with Advantage.

As to the mingling of other Doctrines with
the Principles of Christianity : Likewise what
relates to singular *Notions*, *Controversies*, unpro-
fitable *Speculations*, *Opinions* of various Authors,
profane *Histories*, *Emblems*, and other Colours
of humane Eloquence ; we assure you, that we
are intirely averse to any such Leaven, using
our utmost Endeavours to render our Expli-
cations of Scripture pure, simple, and intel-
ligible, such as the divine Spirit doth teach
and the Writings of the faithful Servants of
God do by their Testimony countenance and
explain. This true Sense of God's Word is not
to be found in the perplext and crabbed Com-
mentaries of the *Schoolmen* and *Philosophers* ; but
by a diligent comparing of Scripture with
Scripture, endeavouring to follow in all Things
and above all, the Spirit of G O D himself, who
by his divine Illumination teaches what ought
to be avoided, and what ought to be embraced
what is profitable, and what is to be rejected
And since we are surrounded on all Hands with
the Emissaries of the Church of *Rome*, who too
much laying aside the pure Word of God, ob-
trude the Dotages of humane Wit and Inven-
tion upon unthinking Persons ; We take all
proper Occasions to detect them with a Chris-
tian Sincerity, and to reprehend them with
such

such a Moderation as becomes a Missionary of Christ.

We know, most Honourable Patrons, that the same God, who hath intrusted us with the Grain of Mustard-Seed to be sown in his Garden, has hitherto also supported the Sowers, and given his divine Increase, we have this Year gained Four and Twenty Souls to our holy Religion, who are now as so many Branches ingrafted into the Tree of Life, *CHRIST JESUS*. We confess indeed, that after so many Years Labour, we don't see as yet, such fruit as we could heartily wish for: But we know that this is the Seed-time. Let us therefore be faithful and indefatigable. The Word which God has put into our Mouth will not return again empty, but will answer the End for which it was sent; and to use the Words of our blessed Lord: *He that sows, and he that reaps, shall rejoice together.*

Moreover, be pleased to understand, that, besides our ordinary Schools, we resolved about four Months ago to erect a new Damulian School, for the Use of the Malabarian Children. When I consider'd that the young Damilians might be better instructed in the Christian than Heathen Schools; I communicated my Thoughts to certain Members of our Church, and afterwards to the Honourable Gouvernour himself. The former concurring with me, and having obtain'd Leave of the latter, I immediately drew up some Orders for the Management of the School, and getting them printed, fixed them up on the Church Gate, and at our own House. Many that read the Proposal hesitated a while, and

and many, on the other Hand, joyfully embraced the Opportunity offer'd them, and sent their Children to this new School ; which now, contrary to my Expectation, are increased to the Number of *Seventy*, who are taught in two distinct Chambers by three Christian Masters. It's very proper that such Schools should be every where erected among the Heathen in *India*, whereby their Youth may imbibe Christian Principles in their very Childhood.

We have, by God's Help, printed off the remaining Part of the *New-Testament* in the *Damulian Language*, for the Benefit of the *Malabarians*: And whereas the short *Catechism*, and *Means of Salvation*, in the *Malabarick Language*, as also the little Book of *Principles* in the *Portuguese Tongue*, are all dispersed Abroad, we have now printed them a second Time.

After this, we designed to have sent to the Press, a *Theological Treatise*, compiled according to the excellent Method which the Reverend D. *Spenerus* hath used in his *Theologia Therica*: But Scarcity of Paper has oblig'd us to defer this Design to another Opportunity. However, that we might keep the Press a going, we found so much Paper as to print in *Portuguese*, *A Summary of the Principles and Precepts of Christianity*, under the Title of *A verdadeira Religiao*; which Professor *Franck* hath published in his *Idea studiorum Theologiae*, Page 71. seq. (q)

(q) Published the second Time in High Dutch, 1713.
bns

The Reverend Mr. Stevenson will transmit Copy of each of these Books in the Packet, which he sends to the Honourable Society. The paper you sent us, is now brought hither from Madraspatnam by Sea, upon which we have begun to print the abovementioned Treatise in a new Character. The Types have been thrice alter'd, and the Character is now of a Size between the first and the second.

The great God has so mercifully preserved us this Year, that in the Midst of our Poverty he has shewed us some Tokens of his Paternal Care over us. The Lord made us poor, and has again enriched us; he brought us down, and has lifted us up. You make mention in your kind Letters of a Danish Ship, which you hop'd had long since, in some Measure, reliev'd our Want; but she is not yet arriv'd.

Although by this Means we were reduced to very great Streights; yet hath the Goodness of God reliev'd our Want at last, by the Remittance of a plentiful Supply from Europe. For your Ship brought us Two Hundred and eighty Pound, besides an additional Sum of Three Hundred and seven Pagodes; and at the City of Columbus, Three Thousand Dollars lie ready for us from Denmark, which will be of great Service to us in carrying on this Affair.

'Tis certain that some Papists in India, and particularly some of their Missionaries, bear no good Will to the Protestant Settlements here. They do what they can to render odious, both the Truth of the Gospel printed on this Coast, and the Christian Flock we have gathered from among

among the Heathen in India. But what supports us, is the Word of the Lord : *Blessed are ye when Men shall revile you, and shall say all Manner of Evil against you falsely for my Sake.*

In the Town of Pontischery, a Jesuit was heard to say : ‘ That our Malabarick Version of the New-Testament was full of Errors.’ Being credibly inform’d of his Assertion, I drew up a Letter, bearing Date May 13. 1715. Wherein I proposed to him the following Terms : ‘ Since I cannot discover any of these Faults my self, I entreat you to shew me where the Translation is not agreeable to the Text, and you will really do me a singular Piece of Service : But then I do also desire you to compare our Damulian Version not only with your Vulgar Latin, but also with the Original Greek it self ; and then I shall hope, you will find the Errors to have been imaginary, and the Translation faithfully performed.’ But I have not yet received this Gentleman’s Answer, nor the Catalogue of Errors wherewith he hath threatned our Version.

Our Correspondence by Letters this Year, has tended much more to the Furtherance of the Gospel in the East, than formerly. I do not only cultivate this profitable Exercise with the Reverend Mr. Stevenson, but I have set the same on Foot with Mr. Briercliffe of Bengal, and have continued the same with the Dutch Pastors on our Coast, and several other Gentlemen and Friends. We find by Experience that such an Epistolary Commerce is of great Use to the Design, wherein we are concerned.

These

These, worthy Sirs, are the Things I judged necessary to communicate to you at this Time. May the great God establish and increase in you daily, that sincere Affection towards the design we are carrying on, and which hitherto you have so constantly espoused! And may He crown your Labours with a suitable Success, and enrich you with all spiritual Blessings out of his heavenly Treasures! So prays,

Most Illustrious, Reverend, and

Honourable Sirs,

Your most obedient Servant,

Tranquebar,
August 28, 1715.

John Ernest Grundler.

[Who signs alone in the Absence of his Colleague
Mr. Ziegenbalgh.]

LETTER XXVII.

From the Reverend Mr. Cobbe, Chaplain
at *Bombay Castle* in the *East-Indies*.

To Mr. Henry Newman.

*He gratefully owns the Receipt of the Society's
Pacquet. He is chose a Corresponding Mem-
ber. Some Account of the State of Religion,
and of the Climate in those Parts.*

YOURS I received with a very worthy
and acceptable Present of Books from
the Honourable Society, which I have disposed
of accordingly, to the Gentlemen of the
Factory at Bombay, who return them Abundance
of Thanks for the same; and would have
made them a more substantial and suitable
Return, had not their good Intentions been
diverted by an Object more immediately before
them, the erecting and rebuilding our ruined
Church at *Bombay*, to which they have sub-
scribed unanimously and freely to the utmost,
and some even beyond their present Abilities.
I likewise return my particular Thanks
to the Honourable Society, for doing me the
Honour of Electing me one of their Corre-
sponding Members; whose good and charitable
Designs I shall, upon all Occasions, freely con-
cur with and promote.

The

The Portuguese were highly offended at the Pamphlets, as they call them, *the short Instructions, and the New-Testaments* I brought with me : They will not allow them to be a true Version. However, they dare not speak so freely here as at *Goa*, and other Places of their own Settlements, where they swarm with *Padres* and *Clericos* to above the third Part of the Inhabitants : They amuse the People here with their Pageantry and fine Shows, keeping them in Ignorance and Poverty together.

I desire you would intercede for us to the Honourable Court of Directors, &c. to send us a School-Master or two, such as are brought up in your Charity-Schools, well vers'd in the Ways and Methods of Teaching : For here is a large Field, and Encouragement sufficient. Here is Variety of Worship, and different sorts of Religion tolerated ; so that you may see Idolatry and Superstition abound almost in every Quarter.

Mr. Stevenson and Mr. Long at *Madras*, are both well, though I have not yet heard from them. I am pretty well inur'd to this Country Climate, though it is comfortably warm before the *Monsoon's Time*, which are continual Rains falling constantly in the Heat of Summer, and lasting generally from the Beginning of *June* till the latter End of *September*, and not a Drop of Rain to speak of, all the Year after. The Island is much healthier now, than heretofore, or than was commonly reported ; which may be owing to the late Order of Prohibiting the Inhabitants dunging their Ground and Trees with Fish, and to the stopping up several

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ral Breaches of the Sea, which formerly over-flow'd a third Part of the Island, so that with a little Care and Caution one may live here as comfortably as in any Part of *England*. I am with due Respects to your Honourable Society,

SIR,

Your obliged Friend,

and very humble Servant,

Bombay, October
11th, 1715.

Richard Cobbe.

LETTER XXVIII.

To the Gouvernour of Fort St. George.

[Translated from the *Latin.*]

A Proposal about erecting a School under the English Government.

Illustrious Sir, great Patron,

As the renowned *East-India-Company* in *England* have judged you worthy to be promoted to that Honour, wherein you are as

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a Hand to that Honourable Body, whereby Justice may bear sway, Commerce and so many Plantations may flourish, and be happily governed with their Inhabitants, so the most Venerable Society for Promoting Christian Knowledge is firmly confident, that by your Assistance the Rise of the future Propagation of the Gospel of Christ may succeed both at Madraspatnam and Dewanapatnam.

Whereupon they have made known to us, in their most acceptable Letter, that they had a Mind, with your Leave, most Honourable Sir, and under your Protection, first to open some *Christian Schools* among the Heathen in these Parts, wherein the *Indian Youth* may imbibe *Christian Principles* from their Infancy: For which Purpose they have also commanded us to send some *Christian School-Masters* from the *Malabarians*. But, most Honourable Sir, altho' I question not but you will grant your Protection, and favour this pious Design to your uttermost, yet give me Leave to speak my Sentiment in this Matter in one Word, viz. that this pious Design, so profitable to Commerce, cannot well be begun by a *School-Master* without a *Missionary* sent from *England* to *Madraspatnam*. Nevertheless, I altogether relieve in this Matter upon your Advice and Direction, to which every thing shall be made subservient.

I have received by the Hands of Mr. Stevenson
307 Pagodas 16 Frankens, from your Treasury;
for which I return you my most humble Thanks,
deseeching God that he will prosper all your
Labours

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Labours and Designs to the Glory of his Name, the Advantage of the Illustrious East-India-Company, your self and noble Family! Which are the earnest Wishes of,

Illustrious Sir,

Your most humble Servant,

Tranquebar,
Octob. the 10th.
1715.

J. Ernest Grundler.

LETTER XXIX.

From the Governour of Fort St. George,
to the Reverend Mr. Grundler, at
Tranquebar.

[Translated from the Latin.]

The Governour signifies his Readiness to assist
the Missionary, in Promoting his Design.

Reverend Sir,

I Received your most acceptable Letter, bearing date, October 10. and shall always think my self happy, if in the Discharge of my Office

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I can by any Means promote your pious and laudable Endeavours for Propagating the Gospel of Christ, either here, or in any part of our Territories. Moreover, I am most ready to assist your Endeavours whenever you intend to put your Design in Execution. If you had rather begin at *Dewanapatnam* than here, our Vice-Governour shall be ready to defend your Cause. And whereas I have more than once understood, by your worthy Friend Governor *Hassius*, that you are very well dispos'd, and most capable of this glorious Undertaking, I cannot foresee any Hindrances, unless what may arise from the dark Superstition of those whom you have a Mind to instruct in the Christian Faith. I promise that there shall be no Impediment on my Part. In the mean Time, till you certify us by what Method you'll proceed in the Execution of your Design, I bid you farewell.

I wish you Health and Success in your Labours, and am,

Reverend Sir,

Your assured Friend,

Fort St. George,
October 25. 1715.

E. Harrison.

LETTER XXX.

To the Society for Promoting Christian Knowledge.

[Translated from the *Latin.*.]

A Damulian School is to be erected in the English Territory. A Paper-Mill is begun to be builded for the Benefit of the Mission.

I Transmitted a Duplicate of those Letters I wrote last Year, bearing date *August 28th*, by your's and the *Dutch Ships to Europe.*

Your Design of erecting *Damulian Schools* at *Madraspatnam*, as well as at *Dewanapatnam*, hath met with better Success than I at first expected. When I first began a *Correspondence* by Letters with *Governour Hastings* of *Fort St. David*, or *Dewanapatnam*, I likewise wrote to the *Honourable Governour Harrison* of *Fort St. George*, or *Madraspatnam*, who in his Answer, not only shew'd a Liking to this Mission, and granted Leave to erect a School, but likewise enquired into the *Means* we proposed for the Execution of our Design. Having afterwards drawn up and laid before him three *Methods*, he particularly approv'd the first, or any other I had a Mind to pitch on : But having at present much Business on my Hands, I am of Opinion,

pinion, that good Design must be deferr'd till the happy Return of Mr. Ziegenbalgh.

The Reverend Mr. Stevenson had purposed to make me a Visit this last December; but by reason of an extraordinary Rain could not undertake so great a Journey without Danger: And in this Month of January, he is so hurried with Business, that he cannot by any Means come hither before the *English* Ships have set sail for *Europe*. In the mean Time, by the Care and Pains of this Gentleman, an *English* Charity-School is opened at *Madraspatnam*, wherein eighteen Boys under the Tuition of two Masters, and twelve Girls under the Care of a pious Widow, are taught and maintained gratis: To which pious Design the *Printing-Press* presented by you to this Mission is greatly subservient. The above mentioned Gentleman gives this Account of the *Portuguese* Lad I sent to him to learn the *English* Tongue: ‘ Andrew is in good Health, he diligently applies himself to the Study of the *English* Tongue, and gives content to us all.’ It were to be wish’d the Reverend Mr. *Briercliffe* of *Calcutta* in *Bengal* would follow the Example of Mr. Stevenson, and again renew the *English* School there. For he wrote to me in the following Terms: ‘ Formerly there was an *English* School in this Place, but we made no Progress therein, and now a great Laziness has possess’d us.’ But if such a Design were again set on Foot there, I don’t doubt but the *English*, who always readily contribute to so good Designs, would crown it with Success.

Our Governour *Hassius* is exceeding kind to me: (which is owing to the Goodness of the Almighty) He entirely loves me, and promotes my Office and Mission as much as possibly he can: He has also by his recommendatory Letters procur'd me the Love and Favour of the Honourable Governour *Harrison*.

We are now very busie in building a *Paper-Mill*, for the Benefit of the Mission. Our Honourable Governour defrays Half the *Expence*, and I, on the Mission's Account, the other Half. The Timber-work belonging to this Fabrick is finished, and a few Days after we begun the Edifice it self. If this Design under God meets with Success, it will be be very advantageous both to this Mission and to all *India*.

We have now printed a Treatise of *Divinity* in *Damulian Characters*; the three first Sheets whereof, together with some other small *Tracts*, which we have hitherto Published, I have here inclosed.

May the Almighty preserve your Honours, and more and more adorn you with his divine Grace, and protect you with his all-powerful Arm!

I am,
Most Reverend
and most Honourable Patrons,
Your most devoted Servant,

Tranquebar,
January 16.
1716.

John Ernest Grundler.

P. S. I have sent you a Draught of our Paper-Mill.

L E T-

LETTER XXXI.

From the Reverend Mr. Samuel Briercliffe, Chaplain at Calcutta in the Bay of Bengal, in the East-Indies.

To Mr. Henry Newman.

He expresses a Satisfaction at being chose a Corresponding Member by the Society. Some Account of the State of Religion in those Parts.

I Received your Letter, dated January 4.
1714-5. with much Pleasure, and I am proud the Society should take such Notice of me, who am unworthy of it. It is a generous and noble Design you are carrying on, not only providing for mortal Bodies, but also for immortal Souls: For the Institution of Youth in the Principles of Christianity, will not only put them in a Method of getting a Livelihood in an honest and useful Way, both for themselves and Publick, but also conduct them in their Way to Heaven, whose blessed Spirits will then point out those happy Persons, (shining like the Stars of Heaven) that contributed themselves as glorious Instruments of bringing them thither.

Sir, As to your Enquiries, I shall give you the best Answer I can, and in that order you make them:

1860 of the State of Religion, &c. Let. XXXI. Par

them : (I.) A Malabarian School-Master will be
be of no Use in this Place, because the
Languages chiefly spoken are Portuguese and
Bengals.

(II.) The Christians in Bengal bear but a
very small Proportion to the Mahometans and
Gentoos. In this Settlement, we are not above
one in two Thousand : We have few Protestants
in this Place besides those of our own Nation.
There are indeed, great Numbers of Portuguese
Christians, (in Comparison to us) who have got
a very large Church, and they are daily making
Profelytes. For the Portuguese Language being
well understood by many of the Natives, and
very current withal in Matters of Business, does
the easier introduce the Romish Religion. The
Portuguese have also another Church at Hugly,
about twenty Miles above us, upon the River
Ganges, and they have one at Batafore, and one
at Chittigon ; in all which Places they have ma-
ny Converts.

(III.) The Portuguese have not carried on their
Religion by Means of Schools, but chiefly by
bringing up their Slaves and Servants, while
young, in their own Faith : Many of which
have afterwards throve in the World, and
accordingly educated their own Children
Slaves, &c. in that Religion ; which is the
Reason they are now so numerous in India.

(IV.) When I came here first, I proposed
to have a School set up in this Place, and that
I should willingly spend an Hour or two in
Day to overlook it, and assist in such an Under-
taking, but my Project dropp'd again. If such
a thing was to be carried on, there ought to

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will be both Languages taught, English and Portuguese; for it would be a tedious while before Slaves and Servants could understand our Language.

(V.) A Man can't Lodge and Board here tolerably well under forty Rupees per Month, i. e. five Pound.

(VI.) The Portuguese have made no Progress in the Inland Countries: What they have done is chiefly in Port, or Trading-Towns. There is one *Felix*, a *Roman* Missionary, (by relation, a very moderate Papist) who has travelled very far into the Country, but is not able to make any Converts, neither indeed dares he own his Calling; for the *Mahometans* have as severe an *Inquisition* against those that endeavour to convert any from their own Religion, as the Church of *Rome* can have. He is a very good Physician, and endeavours to recommend himself to the Natives by administering Medicines. And this has been the Method of *Rome*, to send out no Missionaries, but what have some Knowledge of *Physick* or *Mathematicks*, and to these is owing the Progress they have made in *China*.

(VII.) As to their *Traditions*, I don't know much. Their Notions concerning the *Creation* of the World, (I now speak of the *Gentoos* or *Pagans*) are various: Some believe it to have been from all Eternity, others hold it to have been Created, and that God made one Man and Woman, and left them to multiply. The Universal Word for Man is *Adame*, which differs from the *Hebrew* only in the last Letter.

(VIII.) Their Notion of the *Deluge* is very particular, though they allow it to be General and

and Universal, but to have happened upon a different Account, from that we meet with in the Holy Scriptures. They believe two great Prophets of God had a Quarrel against each other: The one was Master of *Fire*, and the other of *Water*, but the *Water* put out the *Fire*. And they have as odd a Tradition concerning the *Ganges*, (which is one of the greatest Rivers in the World) that its Original was the *Sweat* of God; though it is most certainly owing to the great Rains we have, when the Sun is in this *Tropick*, and to the Dissolution of the Snows on the Mountains of *Tartary*.

(IX.) As to our Blessed *Saviour*, they have no Notion, and know nothing of his *Birth* or *Passion*; but they have a Tradition, that God has been *incarnated* ten Times, and that the last time he was attempted to be murthered: But as God could not die, he thereupon left the Earth and ascended up to Heaven. The latter Part of this is not very unlike the Story of *Astrea*, we meet with in the heathen Mythology, who left the Earth because of the Iniquity of Mankind.

Lastly, We have no St. *Thomas* Christians in these Parts, but I hear there are some on the Coast of *Coromandel*, and accordingly I have wrote to Mr. *Stevenson* to give you an Account of them.

I received the Packet of Books, sent on the *Heathcoat*, and have distributed them accordingly. But in my Opinion there are some other Tracts that would be as edifying, if they are not too chargeable; I mean, some that were written

ten by the late Bishop Beveridge upon the *Sa-*
grament, the Creed, &c.

Before I conclude, I must give you an Account of an Information of *Madagascar*, I have from Captain *Read*, who has lately been there: He says, they are the best disposed People on that Island for the Reception of the Gospel, that he has met with in any part of the World. They worship two Gods, the one out of *Love*, the other through *Fear*, but acknowledge the good God to be Supreme. Their only Objection that he can imagine, would be against Christianity, is *Polygamy*, which is very frequent amongst them: He has sent home a large Account of that Island to the Honourable Company, and gives them great Encouragement to make a Settlement there. The Particulars you may learn more fully from their Secretary.

I sincerely pray, that the divine Blessing may always attend the Consultations and Endeavours of the Society, for enlarging the Kingdom of our Blessed Lord and Saviour!

I am,

Sir,

Your most humble Servant,

Calcutta, Dec.
31st, 1715.

Sam. Briercliffe.

LET.

LETTER XXXII.

To Mr. Henry Newman.

Of a Sum of Money sent over to India. Journey to Tranquebar obstructed. A Damulian School is designed, and a Protestant School actually erected at Fort St. George.

IN the Letter I sent you in September last, among other Things, I acquainted you that at Mr. Grundler's Desire, I sold the Silver sent on the *Heathcoat* for 770 Pagodas, which is equal in Value to 346 l. 10 s. which I immediately sent to *Tranquebar*, upon a *Danish Sloop* that was then ready to sail: And that I had likewise received out of the Company's Cash, 370 Pagodas 16 Frankens, being the Value of 138 l. 7 s. paid to the Company in *England* by Mr. John George Huyck, as a charitable Gift to the Missionaries, &c.

The unusual Rain that fell this Season all over the Country made Travelling impracticable, so that I could not hitherto set about my intended Journey to *Tranquebar*: However, I prevailed upon Mr. Grundler to begin a Correspondence of Letters with our Governour. These Addresses were so well received, that the Governour has given Mr. Grundler repeated Assurances of his Protection and Favour, whenever he shall think it proper to open a *Malabar*-

rian

ian School, either here or at Fort St. David. Mr. Grundler thinks it better to delay the Execution of this difficult Project till Mr. Ziegenbalgh's Arrival; but when I have discoursed with him upon the Subject, (which I hope will be about a fortnight hence) I believe he may be prevailed upon to begin sooner. In the mean Time, Sir, I am perswaded it will be a great Satisfaction to you to hear that my Endeavours to get a *Charity-School* erected here, for the Education of poor Protestant Children, are at length become effectual: For having laid my former *Proposals* before the Governour and Council, when they were at Leisure to consider them, they readily approved of the Design: And I must do the Governour that Justice as to own, that he was particularly forward in promoting it.

We have already upwards of *Thirty* Children, who are not only cloath'd and taught, but likewise maintained by a *Monthly* Collection that is made in the Church. The *Boys* live in one Apartment under the Charge of a Master and Usher, and the *Girls* in a separate House under the Care of a Mistress and Assistant. Inclosed you have a Copy of the *Proposal* that I first offered to the Governour, the Fundamental Rules and Orders agreed upon in a Vestry, and an *Account* how the Children are to employ their time. When we opened the School about two Months ago, we had a Fund of about 350*l.* Sterling, by two Legacies bequeathed to this Foundation; and we have had a generous Contribution among the Inhabitants since, which will increase the School-Stock to 1000*l.* Sterling

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ling and upwards, of which the Governour gave 225*l.* and others have contributed likewise very liberally; so that there will be nothing wanting to make the School flourish, but a good Spot of Ground within the Fort or English Town to build a spacious School-House or Hospital. The only convenient Place is a large old House called *Jersey-House*, which belongs to the Company, and is ready to tumble down. We have purposed to purchase it, but the Governour hopes the Company will give it to the School, he having proposed this to them in the *general Letter* now sent home, wherein he has strenuously recommended our new Foundation, and shewn them that they are likely to reap great and lasting Advantages from it. If the Directors can be prevailed upon to give that House for building an Hospital; I do not doubt but within a very few Years it will be in as flourishing a Condition as any School in *Europe*, for it meets already with the greatest Encouragement imaginable.

I have not yet received the Packets that Mr. *Grundler* sends Home by these Ships, but I expect them in a Day or two, and shall then take Care of them.

If the Honourable Society should send out any more little Books of Piety to this Place, I wish they may be such as are wanting in our new School, I mean *Primmers*, *Catechisms*, (especially the Scripture one) *Prayer-Books*, and *New-Testaments*. I had one hundred Copies of the *Horn-Book* from *Tranquebar*, and when I go thither, intend to get as many of a short *Spelling-Book* printed off, they being necessary for present Use, the other

Sort

Part III. Of a Protestant School. 193

Sort of Books now named, we can wait for till
we are supplied from Europe. I am in great
Haste, the Ships being to fail very soon.

I am,

Sir,

Your, &c

Fort St. George, Jan.
21. 1715-6

William Stevenson.

LETTER XXXIII.

From the Governour and Council at Fort
St. George.

To Mr. Henry Newman.

The Governour and Council signify their Readiness to encourage the Mission. A Protestant School erected at Fort St. George.

SIR,

Finding our selves guilty of a very great Omission, in not answering by the last ships, a very handsome Letter from the worthy Society for Promoting Christian Knowledge, which

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which happen'd by a Change in our Secretary's Office, whereby the said Letter was mislaid; we take this Opportunity to beg their Pardon through your Means, and to assure them, that we are, and will be ready upon all Occasions to patronize and encourage that noble and useful Design, which they are pleased to recommend to us. We have offer'd our Service to the Missionaries at *Tranquebar* more than once, promising them our utmost Assistance, whenever they think fit to extend their *Malabar* Schools to any of our Settlements, under this Presidency. We should be glad to see some capable Men of our own Nation in Holy Orders, that are not above undertaking a Work of this Nature: Till that happens, we can see no great Prospect of the Success you propose in opening a glorious Scene of the Christian Church in these Parts.

However, we have made a Beginning this Year in as handsome a Manner as we could, to erect and establish a *Charity-School* for the Education of poor *Protestant* Children, such as are born of mixt Parents, and, for Want of due Care, have been very frequently seduc'd by the *Roman Catholick* Missionaries in these Parts, which, by the Grace of God, we hope to prevent for the future: And whenever you are pleased to signify to us, which Way we can be serviceable to the great and pious Design you have in Hand, we intreat you to believe, and perswade your worthy Society that we will very readily set about it

which

Part III. at Fort St. George. 195

which, with our humble Thanks for their
good Wishes, is what offers at present from,

SIR,

Your very humble Servants,

Fort St. George, Jan.

the 26th, 17¹⁶.

E. Harrison,
Tho. Frederick,
William Jennings,
Richard Horden,

Thomas Cooke,
John Legg,
Jos. Cooke,
Rand. Fowke.

LETTER XXXIV.

To Mr. Henry Newman.

He expresses a great Readiness to encourage
the Mission. A Charity-School is set up for
the Benefit of Protestant Children.

SIR,

I Am favour'd with your very obliging Letters of the 22d of March 1714, the 19th of October 1714. and the 4th of January following. It is now some Time since I last did my self the Honour to write to you, having been much indispos'd in my Health since my

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Removal to *Vizagapatnam*; but am, I hope, now in a Way of Recovery by God's Help; and while I live here, I shall not be wanting in my Endeavours to do all the good Offices I am able to the Missionaries at *Tranquebar*, or any others engaged in so commendable a Design; I am very glad to understand the King of *Denmark* has given such Encouragement to them. It was a great Loss they suffer'd by the *Danes Bourgh*, which was so unfortunately lost in her Passage out from *Copenhagen*; and it must be very pleasing and delightful to see their King so well affected towards promoting the Work they are engaged in, by a further Supply necessary for them.

I did not return here till the 7th of October last, when I received the Packet of Books sent to me by the Society, which are distributed by one of our Chaplains here, among such as they will be most serviceable to: The several Parcels also, mentioned in yours of the 4th of *January* 17¹⁴. were also received by him in my Absence here, who is a Day or two ago gone to *Fort St. David*, to take his Journey from thence over-Land, to visit the Missionaries at *Tranquebar*.

I shall not fail to supply the Money Mr. *Hoare* mentioned, if there be Occasion, as I have great Hopes a little Time more will demonstrate; A *Charity School* being last Month set up for poor Children to be brought up and maintain'd, which has a fair Prospect of being largely improv'd by the Countenance our *Governour* is pleased to give to it, and his charitable

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Part III. *Of a Protestant School.* 197

ritable Contribution thereto. It is not yet in the Method the *Danes* pursue at *Tranquebar*, there being only our Soldiers and other *Europeans* poor Children at present entertain'd, in Number about *Thirty* Boys and Girls : And as to what you are pleased to mention touching the Natives, I shall by the *Heathcoat*, daily expected to call here from *Bengall*, offer some further Materials, if it please God I am well ; and am in the mean Time,

SIR,

Your most obedient
humble Servant,

Fort St. George, Jan.
the 24th, 17¹⁵.

William Jennings.

LETTER XXXV.

To Mr. Henry Newman.

An Account of the Management of the Church and Schools at Tranquebar. Of a Paper-Mill begun to be erected. The most convenient Place for a Charity-School.

SIR,

I Sent you a Letter by the *Mary*, and inclosed some Papers in it, to give you the clearer Notion of the *Charity-School* that we founded lately at *Fort St. George*.

Since that, I have been at *Tranquebar*, where I spent three Days with great Satisfaction. On Sunday I heard Mr. *Grundler* preach to the *Malabarian Converts* in their own Language; and Mr. *Berlin* made an useful earnest Lecture in *Portuguese*. The People seem'd far more attentive, serious, and composed in their Behaviour, than our *Europeans* generally are: And the Children whom I heard catechiz'd in *Portuguese*, have juster Notions of Religion, and are greater Proficients in true Christian Knowledge, than those of a more advanced Age are among us.

I have no Time to enlarge upon the *Order* and good *Discipline* that are kept up in the three Schools, nor the continual successful Labours of the Missionaries. The Governour

and

and the Danish Minister of *Tranquebar*, gave Mr. *Grundler* an extraordinary Character, and confirm the good Opinion I always had of him. He is a Man of great Probity, Sobriety, Prudence, and every good Quality, necessary to render him capable of carrying on the Work of the Mission.

Mr. *Berlin* is also a very pious, diligent Youth, and seems to have a Genius for Languages, which is very requisite in a Missionary: He made so great a Progress in the Portuguese Tongue, that he was Master of it in one Year, and now preaches in it with great Ease and Fluency.

As for Mr. *Adler*, he is an Artist so useful and ingenious, that he deserves the greatest Encouragement. I saw the *Paper-Mill* he is now a making: It is in great Forwardness, and will be finish'd, he says, in a few Months. Governor *Hassius*, who is half concern'd in the Project, is afraid it may miscarry for Want of those Linen Rags they use in *Europe*: But if this Country-Linen can be serviceable, they will get a considerable Profit by their Manufacture, besides their furnishing Paper for the Use of their own Presses.

In my next Letter, I shall lay before you the *Obstacles* that at present retard the Progress of the Mission in these Parts, and what *Methods* are most likely to promote it.

Mr. *Grundler* and I are of Opinion, that it will be most proper to begin a Charity-School (for the Heathen Children) here in *Fort St. David*, rather than at *Fort St. George*; because this Place being not above 60 or 70 Miles distant from *Tranquebar*,

one of the *Missionaries* can easily go over and direct the Management of the School. Whereas a Journey to *Madras* is both more tedious and chargeable. Besides, the Country-People here seem to be less prejudiced, and less engag'd in Commerce and the other Affairs of Life, than those in the populous Town of *Madras*: And as they have more Leisure, so it is likely, they will have greater Inclination to learn and practise the Doctrines of the Gospel. But Mr. *Grundler* thinks it altogether necessary, that he or Mr. *Ziegenbalgh* be upon the Place at the first Opening of the School. And I advised him, when he sets about it, to bring two or three of the *Tranquebar* Scholars with him to this Place, to begin the School, and to encourage People to send their Children thither for Instruction.

In my former Letter, I desir'd, that if the Society were inclin'd to send out any more pious Books, they might be such as are most wanting in our Charity-School at *Madras*, I mean, *Prayer-Books*, *New-Testaments*, and the best *Catechisms*.

Mr. *Hastings*, the Governour here, sent Mr. *Grundler's* Packet of Letters by our English Ships, and recommended them to Mr. *Wolley's* Care.

I am,

SIR,

Your most obliged, humble Servant,

Fort St. David, Feb.
the 3d, 17th 16.

William Stevenson.

LET-

LETTER XXXVI.

To the Reverend Mr. Boehm at London.

[Translated from the *High-Dutch.*]

Mr. Ziegenbalgh being arrived at Deal, hath a Pacquet and Letters sent after him: His Concern about the Mission, and Acknowledgment of the Civility received in that Place.

I Have received at Deal the Copies of the Two Speeches, delivered before the Society when I first waited upon them at London. I desire you, to send thereof a Copy or Two, both to Copenhagen and Hall, with the first Opportunity.

Here goes a Report, that Mr. Collet was shortly to be translated to the Government at Madras in India. If this be so, I don't question but the Honourable Society will think fit to recommend the Concerns of the Mission to that Gentleman. If the Wind continues fair, we are like to put to Sea this Day. I have with my Family, already spent some Days on Board the Ship, and fitted up every Thing for our better Conveniency. I have received the Society's Letter, designed for Mr. Grundler, with some others directed to Gentlemen that reside at Madras. The Gentleman to whom we were recommended at Deal, hath used us very civilly, and been helpful to us on several Accounts.

Be

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Be pleased to assure our Benefactors at *London* of our grateful Sense for all Favours we have enjoyed during our Stay among them.

I remain, &c.

*On Board the Prince Frederick, near Deal,
March the 4th, 1716.*

Bartholomew Ziegenbalgh.

Note : The following Letter having been omitted in its proper Place in the Beginning of this Volume ; the Reader is desired to accept of it here, as it contains an Account of some memorable Circumstances, not improper to precede the two Speeches that follow it.

LET.

LETTER XXXVII.

To the Reverend Mr. Boehm.

[Translated from the *High-Dutch.*]

Mr. Plutscho arrives at the Cape of Good Hope. He explains the Motive of his Voyage, and designs to come to England. An Account of Mr. Finck's Death, and of the Goods that were preserved for the Benefit of the Mission.

I Am now, under the Protection of the Lord, safely arrived at the *Cape of Good Hope*, where I landed the 22d of December last, on Board an *English Ship*, after *Three Months Voyage*. I am fully resolv'd to see you in *England*, (if God permits it) and to confer with you about the Work of the Mission, and particularly the Removal of such Things as hitherto have obstructed its Progress. This last must be chiefly effected in *Europe*. For since these Obstacles are for the most Part caused by the Christians themselves, nay, by those that call themselves *Protestants*; 'tis certain they must be removed there, where they take their first Rise.

I am enter'd upon this Voyage with an entire Approbation of my Fellow-Labourers in the Mission, who are in Expectation, that from my

my Presence in *Europe*, some Help may accrue to their Labours in *India*. For the same Reason I am also to continue in *Europe*, and do what lieth in me, both in *Denmark* and other *Protestant Countries*, to promote the Design wherein we are engaged. But of all this I hope to give you a larger Account, whenever Providence shall be pleased to carry me safe to *England*; whither our Vessel, call'd the *Tankerville*, is shortly to sail.

The Frigate wherein Mr. *Finck* was embark'd, had the Misfortune to fall into the Hands of the *French*, who having taken the Money, and other Things of Value, did, upon certain Terms, return the *Printing-Press*, (r) &c. which the *Society* was pleased to send us for scattering the more effectually the Word of the Gospel among the Heathen in *India*. Thus indeed the Press is, with a few other Things, happily preserved for the Use of the Mission; but Mr. *Finck* himself, who was to attend it, is said to have died of a malignant Fever that seized him in *Brazil*, and carried him off, after they had sailed a Day or two from that Coast.

Some Letters and Papers that were found upon him, were returned by the Enemy, and have been deliver'd to me here. The chiefest whereof are as follows: (1.) A *Bill of Exchange* of Twenty Five Pound, presented to the Missionaries by a charitable Lady in *England*. (2.) A *Letter* writ in *English* by a well-disposed Gen-

(r) See the First Letter of this Collection, page 13. seq.

Part III. to EUROPE. 205

Gentlewoman, with a Translation thereof added in *High-Dutch*. The Letter says, that two *Broad Pieces* had been wrapt up in it for the Benefit of the Mission. And indeed one of these Pieces had happily escaped the Enemies Hands, and was found sticking in one of the loose Papers, scattered about in the Ship. May the Lord be an abundant Reward to these Persons, and may He constantly quicken them with the Light of his Countenance! (3.) A Letter from the worthy *Society*, wherein they do us the Honour to invite us into the Number of their *Corresponding Members*. (4.) A Letter from a Friend at *Gosport*. (5.) A Letter from Mr. *Ludolf*. (6.) A Paper containing some *Remarks* to be observ'd by Mr. *Finck*. (7.) A Letter from your selves, wherein you give us some Hopes of several *Protestant Churches*, who are like to promote the Mission.

I am of the same Opinion, that the Time approaches, wherein the Lord will visit the Heathen with the Light of the Holy Gospel: And I wish with you, that all those who engage in so Christian an Enterprize, may be indued with a true *Singleness of Eye*, in the Management of their Trust: Likewise, that they may lay *Humility* for a Foundation of all their Proceedings, that so the Temple of God may be raised with the greater Hope of Success in the Pagan World!

I am, &c.

Cape of Good-Hope,
Jan. the 3d, and Feb.
the 6th, 1712.

Henry Plutscho.

The

* * *

The following Orations were pronounced in Latin before the Society for Promoting Christian Knowledge, upon the Occasion mentioned in the Inscriptions of them. The Translation is annexed, for the Satisfaction of the English Reader.

Oratio coram Venerabili Societate de promovenda Christi cognitione habita Londini Novemb. 13, 1712; cum Vir Reverendus Henricus Plutschovius Daniæ Regis Missionarius, ex India Orientali redux, in Conventu ejusdem Societatis recipetur,
A Joanne Postlethwayt, Scholæ Paulina Rectore, & dictæ Societatis Socio.

Reverende in Christo Frater!

QUOD nos assiduis precibus orare jussit docuitq; Christus, ut *Regnum Dei adveniat*, id ipse tum demum futurum pollicitus est, cum plenitudo gentium advenerit, & quod inde secuturum est, cum gens Judaica ipsum Messiam suum amplexa, adoraverit. Quandoquidem vero neutrum horum solis precibus nostris impetrandum sit; propterea Ecclesia Christiana iisdem opibus augenda est, quibus primum fuit constituta. Ut Christus olim Apostolos suos in gentes omnes emisit, ita ex ipsa

ipsa ejus Ecclesia homines Zelo Dei & affectu vere Apostolico perciti, in gentes, Dei verius, ejus cultus ignaras, emitendi sunt.

Et profecto Ecclesiæ *Reformatæ* in hac parte officio suo non defuere. De *Pontificia* nihil dico, ex qua emissi, a Dæmonum malorum cultu, ad veri quidem Dei, sed cum eo simul ad Angelorum, hominum defunctorum, & quæ utrosq; referant, imaginum cultum, homines traducunt.

De pio illo Ecclesiæ nostræ *Anglicanæ* studio, exteris nullis, nedum tibi, *Vir Reverende!* ignoto, non est hic dicendi locus: Neq; sane par exterarum Ecclesiarum studium nobis minus notum, vel laudatum est. Inter cæteras vero, Ecclesiæ vestræ *Danicæ* pietas, prudentia & felicitas præcipue spectanda est, & merito admiranda, quæ viros operi tanto omnium maxime idoneos, in ultimas terrarum oras, emisit.

Si cœpti hujus vestri eventum spectemus, is etiamsi nondum talis fuerit, qualis optandus erat, felicior tamen multo fuit, quam in gente barbara prorsusq; inculta, sine singulari quadam ope Divina, expectari potuisset.

De hoc Ecclesiæ Christianæ augmento, hæc hominum optimorum & Religionis vere Christianæ domi forisq; propagandæ studiosissimum, Societas, Deo Optimo Maximo gratias agit, vobisque hunc laborum vestrorum fructum gratulatur.

Hoc porro est, quod ipsorum nomine, jussuq; vobis policear; si præter enixissimas apud Deum preces, humanarum suppetiarum quidquam

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quam ad hoc opus promovendum ab ipsis
præberi poterit, id vos non modo postulatum,
sed ultro oblatum, certo expectabitis.

Tibi speciatim, *Vir Reverende*, gratias
agunt, qui se prius, quam tuos, salutare non
gravatus fueris, & rei omnium longe grati-
simæ, Ecclesiæ Christianæ auctæ, nuntium re-
tuleris, indiesq; augendæ spem facias.

Id denique restat, ut tibi felicem in patriam
reditum, vitam cum salute integerrima longis-
simam, tandemque studiorum laborumq; tuo-
rum præmium in cœlis æternum, precentur.

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London
1800



A Map of the
EAST INDIE
Wherein the Longitude
computed from the Merid.
of London
By Io: Senex

The foregoing Speech in English.

A Congratulatory Speech delivered before the Honourable Society for Promoting Christian Knowledge, November 13, 1712. when the Reverend Mr. Henry Plutscho, one of the first Danish Missionaries, upon his Arrival in London from the East-Indies, was received in an Assembly of the said Society: By the Reverend Mr. John Postlethwayt, Master of St. Paul's School, and Member of that Society.

Reverend Brother in Christ!

THAT which Christ hath taught us to ask in our daily Prayers, that the Kingdom of God may come, he has promis'd shall at length be effected when the Fulness of the Gentiles shall be brought in; and in Consequence of that, the Jewish Nation having embraced Him as their Messiah, shall adore Him. Wherefore since neither of these can be obtain'd by our Prayers alone, the Christian Church is to be increased by the same Means by which it was first planted: As Christ heretofore sent his Apostles to all Nations, so from the Church of Christ, Men mov'd with a truly Apostolick Zeal and Affection for God, must be sent among the Nations ignorant of God and his true Worship.

P

And

And indeed the Reformed Churches have not been wanting in this Respect. I say nothing of the *Romish*, whose Emissaries lead Men indeed from the *Worship of Devils* to that of the true God, but withal to that of Angels, and the Dead, or which respects both, to the *Worship of Images*.

This, *Reverend Sir*, is not a proper Place to speak of the pious Endeavours of our Church of *England*, not unknown to Foreigners, much less to you; nor indeed are the like Endeavours of the Foreign Churches less known or commended by us: But among others, the Piety, Prudence, and Felicity of your *Danish* Church, in sending Men excellently qualified for so great a Work, to the utmost Parts of the Earth, is chiefly to be regarded, and justly to be admir'd.

If we consider the Success of this your Undertaking, though it be not yet such as might be wish'd, it is however much more happy than could be expected, without the singular Blessing of God, among a barbarous and uncultivated People.

For this Increase of the Christian Church, our Society, earnestly desirous of propagating the true Christian Religion, both at Home and Abroad, give Thanks to God, and congratulate you upon this Fruit of your Labours.

And I am further desir'd to assure you in their Name, of the Continuance of their most earnest Prayers to God, and that if there be any Thing in their Power of humane Assistance for promoting this Work, you may depend on their anticipating your Desires.

They

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They particularly thank you, *Reverend Sir*, that you have vouchsafed to visit them before your own Countrymen; and have brought the most welcome Tidings of the Enlargement of the Christian Church, with the Hopes of its daily Increase.

It only remains, that they pray for your safe Return to your Country, that you may enjoy long Life with perfect Health, and that at length your Labours and Endeavours may be eternally rewarded in Heaven.

*Reverendi Dn. Plutschovii Responsio ad
Orationem præcedentem.*

Viri Nobilissimi & admodum Reverendi!

HUmillimas primum cœlesti Patri gratias perfolvo, qui per varios casus rerumq; discrimina, quibus terra mariq; circumvallatus haetenus fui, salvum me tandem & incolumem ad *Magnæ Britannie* oras deduxit, ut & Vobis, Dignissimi Viri, pro exhibitis *Indis* Beneficiis, gratias agere possim. Multa instat in *India Orientali* messis, sed peregrinus est operiorum numerus. Ipsæ *Nigrorum* terræ ad messem subalbescunt; sed Christianorum mores, nulla fere bonorum fructuum maturitate conspicui, messem impediunt. Deaurata Paganorum Idola musco hinc inde obducuntur; sed *auri*

Idols of the Pagans begin to be covered with Moss ; but the vile Avarice which engrosses the Hearts and Hands of the Christians, gives general Offence to the Heathen. The Christians indeed seek Pearls in *India*, but not that *goodly one* of great Price and eternal Duration, for which the wise Merchant *sells all that he hath*. (u) Hence it is, the Christian Religion has no more Reputation in the Heathen World : The Pagans doubt, (and not without Reason !) whether the Purity of the Christian Religion, which in Words we boast of, can consist with the Impurity of Life which we discover in our Manners. The Life of Christians, intent upon earthly Things, sinks Religion to Things below, which should raise us to Things above, and exposes it to Contempt.

But you, most worthy Patrons, have hitherto labour'd so vigorously, that our Religion begins at last to shine, with its own Rays, in the *East*, as well as in the *West-Indies*. I heartily congratulate you, that it has pleas'd the divine Providence to confer this Honour upon you above other Nations. Go on in the Way which you have begun. Send such Instructors to our *Indians*, as may use their utmost Endeavours to adorn the Holiness of their Doctrine, with the Innocency of their Lives ; whose Life may be as Lightning, and whose Words as Thunder : Who may neither be affrighted at

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(u) Matt. xiii. 46.

Part III. Mr. Plutscho's Speech. 215

the Menaces of false Christians, nor the Insults of Pagans.

Let not those various Difficulties, which attend an Affair of so much Consequence, terrify you; nor the Prejudices of Men alter your good Intentions towards the Heathen. By *Honour and Dishonour*, (w) is the *Motto* of a true Missionary, and of all that manfully fight under Christ's Banner. Great Rewards remain for you in Heaven! The *Propagation of the Gospel* is a Matter of such vast Importance, that it cannot be perform'd so much by humane Art, as by a Zeal relying on divine Grace: And for the carrying on this Work, I heartily wish you heavenly Wisdom, Zeal, and Resolution, humbly recommending my self and Fellow-Labourers left behind me in *India*, to the Continuance of your Favour, Assistance, and Protection.

P 4 *Oratio*

(w) 2 Cor. vi. 8,

* * *

Oratio coram Venerabili Societate pro promovenda Religione Christiana, habita Londini Decemb. 29. 1715. Cum vir Clar. Barth. Ziegenbalgius, Missionarius Danicus ex India Orientali redux, in Conventu ejusdem Societatis recipetur, A Gulielmo Nicols, A. M. Ecclesiae Stockportensis Rectore, & dictæ Societatis Socio.

Impositum mihi a *Venerabili Societate munus detrectare nec possum, nec volo. Te igitur, Vir clarissime, in Europam reducem, & jam ad nos peramanter divertentem, ipsorum nomine libenter saluto; tibi gratias agens quamplurimas, quod tanto animi ardore, tot exantlatis laboribus, tot periculis terra mariq; superatis, inter barbaras gentes, Indos nimirum Orientales, Evangelistæ munus feliciter obieris, lucem in tenebris sedentibus attuleris, regnum Christi egregiè promoveris, Scholas institueris, Ecclesias plantaveris, & multas animas ad salutem perduxeris.*

Accepimus literas tuas, pietate, prudentia & zelo verè Apostolico, plenas; ex quibus nascentis Ecclesiæ statum didicimus: Deo Patri luminum, ut par est, gratias agimus, quod tuis, sociorumque tuorum laboribus, ipse demum, qui solus potest, tam prosperos successus dederit. At Christianorum quorundam Sed

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dam ~~τευθοντιμων~~ moribus pessimis, avaritia, luxuria, partium studio, fraterno denique odio Evangelii cursum in illis orbis partibus aliquantò impediri, vehementer dolemus: Alios sic vivere, ut decet eos, qui fide, charitate, & omni virtutum genere ad gloriam & immortalitatem aspirant, magnopere gaudemus.

Curam & laborem tuum in transferendo Evangelia in linguam *Damulicam*, laudamus, non dubitantes, quin Versio illa adducendæ genti ad fidem Christianam, magno usui sit futura: ut vero reliquos sacræ Scripturæ libros transferre, & impressos primo quoque tempore evulgare velis, obnixè oramus.

Quod proximis literis tuis res *Britannicas* in meliorem statum jam feliciter mutatas, nobis gratulatus fueris, fecisti ut virum optimum decuit, & gentis nostræ amantissimum. Singulari Dei providentia factum est, ut Reginæ pietate insigni, & modo in cœlum receptæ, *GEORGIVS* bonorum omnium votis successerit, à quo beneficia quamplurima Populus *Britannus* accepit, & majora adhuc sperat; quum illo Rege nihil in terris majus meliusve sit, nec erit,

*Quamvis redeant in aurum
Tempora priscum.*

Amisimus Archiepiscopum Cantuariensem,
Thomam Tenisonum, virum omni laude dignum,
hujus Missionis Fautorem eximium:

Sed ————— Non deficit alter
Aureus;

Illi ab optimo Principe cum totius gentis ap-
plausu is datus est Successor, quo nemo tanto
munere dignior, temporibus hisce necessarius,
vir pietati promovendæ, paci restaurandæ,
bonarum literarum studiis restituendis, natus,
& planè à Deo laboranti Ecclesiaz suæ datus.
Ille Societatis de promovendo Evangelio in partibus transmarinis institutæ, jam Socius, mox Præses futurus, operam dabit, ut Evangelii lux longe lateque per orbem terrarum spargatur.

Fore aliquando, ut omnes gentes ad Christum convertantur, omnes linguez laudent Dominum, oracula divina nobis fidem faciunt: Id eventurum temporibus nostris, (dignos in vineam suam emitente Deo operarios) cur non speremus? Certè nos ea facere decet, quæ ad tantam felicitatem maximè conducunt, & Deo, qui bonorum votis, precibus, studiis, laboribus semper adest & favet, eventum relinquere.

Tu vero, Vir optime, de Patria, de Nobis, de bonis omnibus bene mereri perge; & Deum laborum tuorum omnium, quos Ecclesiaz sua causa suscepisti, Remuneratorem inventurum te aliquando, constanter, quod facis, spera.

The foregoing Speech in English.

A Congratulatory Speech before the Honourable Society for Promoting Christian Knowledge, Decemb. 29. 1715. When the Reverend Mr. Bartholomew Ziegenbalgh, one of the first Danish Missionaries, upon his Arrival in London from the East-Indies, (with a Design to return thither again) was received in an Assembly of the said Society, By William Nicols, M. A. Rector of Stockport, in the County Palatine of Chester, and Member of that Society.

THE Commands of the Honourable Society, I neither can, nor will disobey. In their Name therefore, I most willingly congratulate you, Reverend Sir, upon your Return into Europe, and making us this kind Visit. We rejoice, that after you had encountered so great Perils by Sea and Land in *the Way*, and surmounted still greater Difficulties and Dangers on *the Place*; you have no less fervently, than happily, performed the Work of an Evangelist, among a numerous, but barbarous Nation in the farther *India*, and brought Light to them who sat in Darkness, mightily promoted the Kingdom of CHRIST, erected Schools, planted Churches, and thereby brought many Souls to Salvation.

We

We received Your Letters, full of Piety, Prudence, and a Zeal truly Apostolical, acquainting us with the State of the Infant Church; and we render most humble Thanks, as becomes us, to God, the Father of Lights, that He, who alone can, hath vouchsafed you, and your Companions in this Labour of Love, so prosperous a Success. We grieve indeed, that the Course of the Gospel hath met with any the least Obstruction by the depraved Manners, the Avarice, Sensuality, Party-Hatred, and Divisions of Christians falsely so call'd: But we rejoice to hear, that others live as become those, who, by Faith, Charity, and all kind of Virtues, aspire to Glory and Immortality.

We praise and admire your great Care and Labour, in turning the sacred Gospels into *Malabarick*; and doubt not, but that Translation will be of singular Use to the bringing that Nation to embrace the Christian Faith; and we earnestly beseech you, *Sir*, to give a like Version to the other Books of holy Writ, and when Printed, to publish them with all Expedition.

You congratulate us in your last Letter, on the happy Change of our *British* Affairs; and in this you do, as becomes a good Man, and a Lover of our Nation. It is by the singular Providence of Almighty God, that, conformably to the Desires of all good People, King *GEORGE* is become Successor to the Pious *QUEEN*, now in Heaven; a King, from whom the *British* Nation hath received great Benefits, and hopes still to receive greater;

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greater; since nothing on Earth is greater or better than this King, nor perhaps ever will be,

— *Quamvis redeant in aurum
Tempora priscum.*

We have lost that most excellent Person, Dr. Thomas Tenison, Arch-Bishop of Canterbury; a Man worthy of the highest Commendation, and an eminent Promoter of this generous Undertaking; but,

— *Non deficit alter
Aureus.*

Such a Successor is given him by the best of Princes, and that with the concurrent Voice of the whole Nation: *That there is not a Man more worthy of so weighty a Charge;* a Man necessary for these Times, born to promote Piety, restore Peace, revive Learning; in a Word: A Prelate bestowed of God, for the Establishment and Support of his Church, who, being in a short Time to preside in the Society for Propagating the Gospel in Foreign Parts, will exert his utmost Endeavours to display its saving Light throughout the World.

The Divine Oracles give us just Ground to believe, the Time is coming, when all the Nations of the Earth shall bow to CHRIST's Sceptre, and with one Heart, and one Voice, glorifie the God of Heaven. Why should we not hope, that this may be accomplished in our Days? Let us do those Things which conduce to so great a Happiness, and leave the mighty

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mighty Event to God, who hath promised, and
is Faithful.

Go on then, *worthy Sir*, to deserve well
of your own Country, of Us, and the whole
World, firmly hoping, that you will find the
great and good God a plentiful Rewarder
of all the Labours you sustain, for the En-
largement of his Church and Kingdom on
Earth.

Reverendi Domini *Ziegenbalgii Re-*
sponsio ad Orationem præcedentem.

Spectatissime Domine Præses: Viri admodum
Reverendi, Illustres & omnium ordinum
Honoratissimi.

GRATIAS ago *DEO TER OPTIMO*
MAXIMO, quod pro sua benignitate
hinc & illinc inter Christianos hoc tempore
viros excitaverit, & indies excitet, qui non
solum in orbe Christiano de promovenda vera
pietatis praxi maxime solliciti sunt, sed & labo-
rem suum, studium, diligentiam, curam denique
omnem adhibent, ut doctrina Christiana in
Paganorum quoq; orbe plantetur, propagetur &
simulacrorum cultores per verbi divini præ-
dicationem ad veram conversionem (quæ di-
centur)

ndente gentium doctore, a tenebris ad lucem fieri
debet,) invitentur.

In talium virorum numerum, Vos *Patroni Maximi*, imprimis refero. Postquam enim aliquot ante annos de Evangelii radiis interaganos Orientales sparsis, in *Europam* delata fama, Vos divino commoti Spiritu, propagationi Evangelii consiliis atq; auxiliis ultronibusvenistis. Non modo nos indignissimos Paganorum doctores ad utilissimum literarum commercium evocastis; non modo singularem benevolentiam, favoremq; variis modis & documentis exhibuistis; non modo ad Ecclesiæ Scholarumq; nostrarum incrementum multa subsidia contulistis; non modo complures alios nobis excitaistis in *Magna Britannia* autores; sed apparatum insuper Typographicum, ad evulganda divina oracula, *Malabarice* genti ultro concessistis.

Hinc vero non modo Serenissimum *Danica Regem*, *FRIDERICUM QUARTVM* (qui admodum benigno in *Missionem* est animo;) propensum in vos habetis, sed bonorum omnium vota vobis conciliaстis & gratulatio- itates, quod littoris *Coromandelini* incolis, eorum propere filiis & iis, qui nascentur ab illis, media obtutis, quibus ad vitam æternam ab ineunte veritate erudiri queant. Ad hoc accedit, quod labo- variae adversariorum calumniæ, quibus cœ- niique otum inter Paganos conversionis opus onera- na in hactenus, verbiq; cursui obicem ponere cur & studuerunt, animos vestros a nobis & toto præ Missione negotio, alienare non potuerint.

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Quare Vobis omnibus, *Illustres Viri*, humil-
limas ago gratias, pro vestris beneficiis, tam
largiter & cumulate in nos & nostræ Ecclesiæ
cives, hactenus collatis. Et quia nec ego, nec
commilitones mei, nec etiam ii, qui vestrorum
beneficiorum in Paganorum orbe participes
facti sunt, in his terris debitas vobis refun-
dere gratias valemus; imploramus Deum,
omnis boni Remuneratorem, (& Autorem)
ut centuplicem vestrorum laborum ac bene-
ficiorum fructum suo tempore vobis largiatur;
nulli dubitantes, quin omnes illi, qui vestra
beneficentia ex Paganorum grege ad vitam
æternam sunt servati, vobis omnibus in
Triumphante Ecclesia æternas acturi sint
gratias.

Si cœpti operis successum spectemus, nondum quidem talis est, qualem ipsi optamus:
Temporum iniquitas, operariorum paucitas,
Christianorum vitæ perversitas, ipsorum Pa-
ganorum ruditas, negotii ipsius dignitas, &
nostra ad illud curandum imparitas, necessi-
tiorum subsidiorum penuria, & id genus alia
impedimenta, in causa fuerunt, quod cœptum
Missionis opus altius emergere nondum potu-
erit. Ipsa semina verbi hinc inde dispersa,
quasi mortua nobis viderentur, nisi *contra*
spem sub spe crederemus, post varias tem-
pestates ea fructus suos suo tempore ubertim
esse allatura. Deus enim qui plantantibus ac
rigantibus nunquam deest, nobis aut successoris-
bus nostris in arduo hoc negotio, talia incre-
menta dare potest, qualia ex parvulis his
initiis fortasse nunquam sperassemus.

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Eram elapso mense Januario in non incelebri *Africae* portu, *Caput bona spei*, dicto; cum *Anglica* navis illuc appulsa, primum afferret nuncium de *GEORGII* ad *Magnæ Britanniae* coronam, accessione: Cum vero talem Regem ad *Britannica* sceptrum evexerit providentia, eiq; in *Oriente & Occidente* amplissimum aperuerit campum, in quo Evangelii semen sub Ejus auspiciis spargatur; merito vobis multisq; aliis nationibus, de singulari hoc eventu, digitum Dei pleno, gratulamur.

Interea doleo Vobiscum Venerabilis *Tenisoni* vestri & nostri, obitum; quippe quem *Indico* etiam sub sole filiali semper amore sum prosecutus. De continuo ejus auxilio consilioq; optima quæq; sperare jubebat propensus ejus in *Missionem* animus; de quo indubitata post se reliquit vestigia. Cum autem dignissimus Successor *Antecessoris* virtutum donorumque exacte sit æmulus; cur dubitemus, quin ipse jacturam hanc nobis sit reparatus, Ecclesiolum nostram *Indicam* in tenello infantiae statu, auxilio suo, consiliis monitisq; pastoralibus, pascendo, sovendo, rigando?

Quod ad me attinet, ex viva experientia & interna convictione, Dei promisso nitente, fateor, magnam inter Paganos instare messem, & hoc nostro tempore multos per verbum divinum ad veram conversionem excitari posse, si modo Christiani mediorum salutis possessores, debitam adhiberent diligentiam, & sua in hanc rem consilia, conferre vellent. Ipse me totum huic negotio consecravi, & divina Gratia me corroborante, porro consecrare pergam.

Q

Et

Et in certa hac spe, de Gentilium conversione adhuc futura, rursus ex Europa ad Indianam Orientalem proficiscor; implorans Divinum Numen, ut per varia maris pericula me salvum eo perducere, & conatus meos ad multorum salutem dirigere, dignetur. Policeor mihi in hoc opere vestras preces, vestrumq; auxilium, & commendo me ac commilitones meos omnes, continuo vestro favori ac protectioni.

Salvator universalis totius mundi, CHRISTUS JESUS, cuius cognitionem ubiq; in mundo propagare studetis, semper vobis Spiritu suo adsistat, animos vestros viribus divinis imbuat mutuoq; charitatis vinculo uniat, vestra consilia efficacia reddat, & cura vestra studioq; in Christianorum pariter ac Paganorum orbe, multas animas ad æternam salutem perducat, vobisq; tandem æternum in cœlis præmium concedat!

The Reverend Mr. Ziegenbalgh's Answer to the foregoing Speech, translated into English.

Reverend and Honour'd Gentlemen,

AL L Praise and Glory to Almighty God who, of his infinite Mercy, hath raised up, in divers Parts, and daily stirs up among Christian

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Christians, Men, who are not only solicitous in Promoting the Practice of true Piety in the Christian World, but employ also much of their Labour, Study, Diligence and Care, in Planting and Propagating Christianity in Heathen Countries, that the Worshippers of Idols may be invited, by the Preaching of the Gospel, to adore the true God, and so, as the great Apostle of the *Gentiles* teacheth, *be turned from Darkness unto Light.*

In the Number of these Persons, I rank you in a particular Manner, most worthy Patrons: for when it became known in *Europe*, (some Years ago) that the Light of the Gospel began to shine out to the Indian Heathen in the East, you, *Noble Sirs*, excited by the divine Spirit, did, by your Counsel and Assistance, greatly further the Propagation of it. You did not only invite us, most unworthy Teachers of the *Pagans*, to a friendly Correspondence with you by Letters; you did not only testify to us, by several eminent Instances, your singular good Will and Favour; not only vouchsafe us many Helps for the Increase of our Church and Schools; not only procure us many other Contributors to this Design in *Great Britain*: But also, of your own free Will, you generously furnished us with a Printing Press, for Publishing the Divine Oracles in the *Malabarick* Tongue, for the Benefit of that Nation.

Hence it is, that you have not only His most Serene Majesty, *Frederick IV.* King of *Denmark*, (the first and great Promoter of this Mission) very much your Friend; but also

gain'd to your Selves the Wishes, and Prayers, and Congratulations of all good Men, by supplying the Inhabitants of the Coast of Coramandel, their Children and latest Posterity, with the happy Means of being instructed from their Infancy in the Way to Eternal Life. Add to this, that the Calumnies of our Adversaries, with which they have plentifully loaded the Endeavours used for the Conversion of the Heathen, (studying thereby to put a Stop to the Course of the Gospel,) have not been able to alienate your Minds from us, nor from the whole Design of this Mission.

Wherefore, I give you most humble Thanks, *Illustrious Gentlemen*, for the many Benefits you have so readily and abundantly conferred on us, and on the Members of our Church. And since neither my self, nor my Fellow-Labourers, nor yet the Pagans, who have been Partakers of these Benefits, can render you in this World deserved Acknowledgments; we implore Almighty God, the Rewarder (as well as Author) of every good Work, to recompence your Beneficence to us an Hundred-fold in the next; not doubting but those Pagans, preserved through your kind Assistance to Life Eternal, will for ever thank you for it in that happy State.

If we consider the Success of this Mission from its first Beginning; it hath not yet indeed been answerable to our Desires: The Iniquity of the Times, Fewness of the Labourers, the perverse Lives of some Christians among us, the Rudeness of the Pagans, the Dignity of the Employment it self, and our

own Insufficiency for it; the Want still or more necessary Helps, together with other Impediments, have been the Cause, why this Work hath hitherto made no greater Advances. The Seed of the Word sown here and there, would have seemed as dead to us, unless we had believed in Hope even against Hope, that after so many Tempests and Commotions, it would in Time spring up, and bring forth Fruit abundantly. Almighty God, who is never wanting either to the Planter or to the Waterer, can give that Increase to us, or to those who may come after us in this arduous Affair, as was hardly to be expected from so small Beginnings.

I was at the *Cape of Good Hope* last *January*, when an *English Ship* arriving there, first brought Advice of King *GEORGE*'s peaceable and happy Accession to the Throne of *Great Britain*. Now that the Divine Providence hath raised up this great and good Prince to sway the *British Scepter*, and opened to Him a large Field both in the *Eastern* and *Western* World, for Spreading of the Christian Faith under his Royal Favour and Protection, we justly congratulate you and other Nations on this mighty Event, which nothing but the Finger of God could have accomplished.

In the mean time, I condole with you the Death of the most Reverend Archbishop *Tenison*, your Friend and ours, whom I always embraced with a most filial Affection, even in the distant *Indies*; whose favourable Opinion of, and good Wishes to this Mission, (whereof he hath left behind him the surest Testimonies)

nies) gave us Reason to hope the best Things from his paternal Counsel and Support: But since his most worthy Successor stands compleatly blest and adorned with all the Virtues and Advantages of his great Predecessor, why should we doubt, but he will abundantly make up the Loss we have sustained; and by his Ghostly Counsel, and Pastoral Admonitions and Encouragements, feed and cherish our little *Indian Church* in this her Infant-State?

For my own Part, I must acknowledge, from a lively Experience and an inward Conviction founded on the Promises of God, that to me there is an Appearance of a mighty Harvest amongst these Pagans, and that great Numbers of them might, even in our Days, be gained over to a true Conversion by the Ministry of the Word, if Christians, who have the Means of Salvation put into their Hands, would use their best Endeavours, and exert that Diligence, that Zeal and Vigour that is necessary for bringing about so glorious, so desirable an End. I have wholly devoted my self to this Work, and will, by the Divine Grace strengthning me, go on still to devote my self.

In this sure Hope of the Conversion of the Gentiles, I leave *Europe*, to return to the *Indies* again, imploring the Divine Majesty, that He would be graciously pleased to conduct me safe thither, through all the Perils of the Deep, and to direct and prosper my Endeavours of guiding many Souls to Salvation. I promise my self, *Gentlemen*, your Prayers and Assistance in this Work, commanding my self and Fellow-

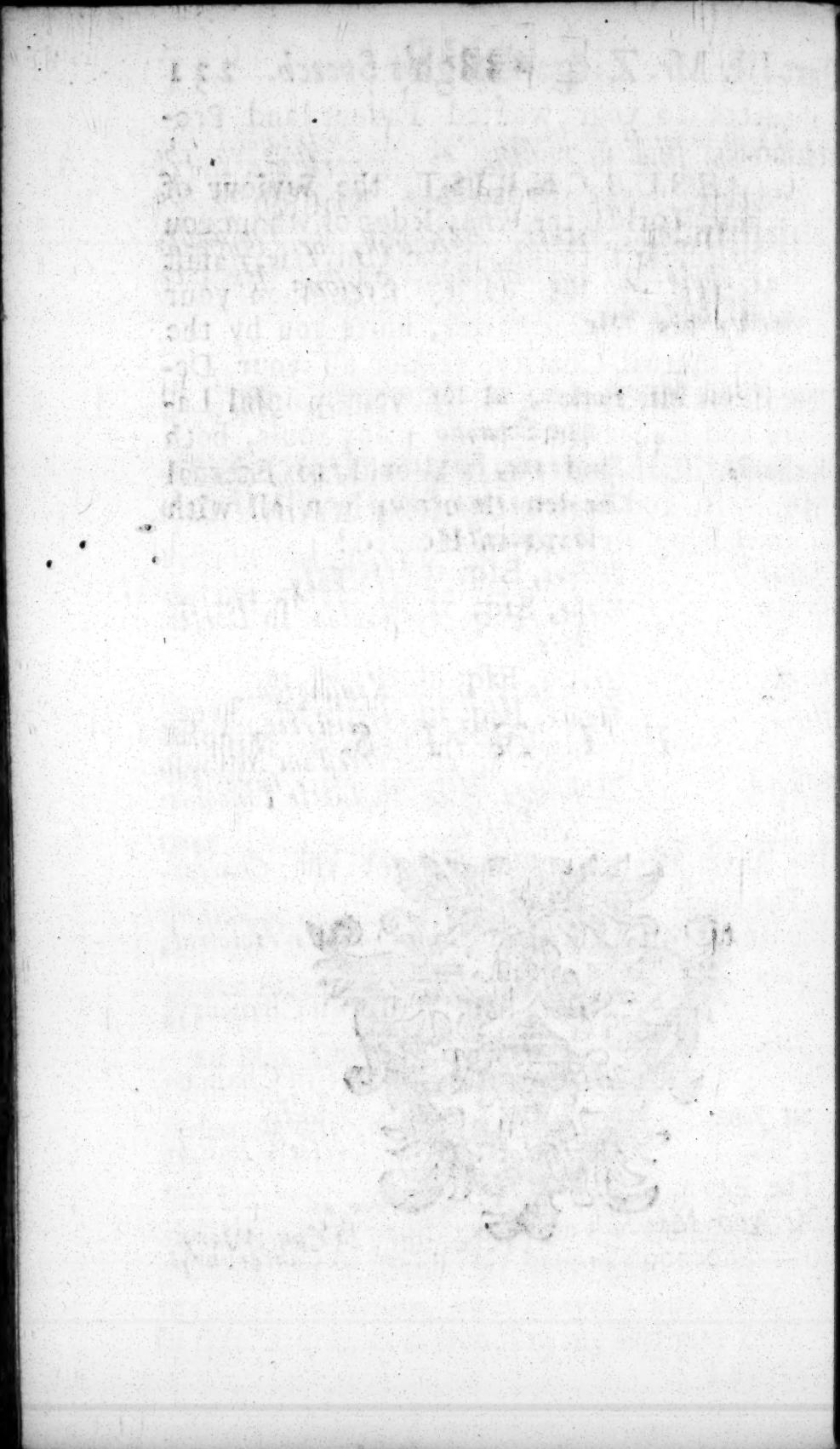
Labourers

Labourers to your wonted Favour and Protection.

May J E S U S C H R I S T, the Saviour of the whole World, (the Knowledge of whom you study to diffuse throughout the Universe,) assist you always by his Spirit, strengthen your Minds by his Divine Power, unite you by the Bond of mutual Charity, render all your Deliberations effectual, and by your painful Labours and Endeavours bring many Souls, both in the Christian and Pagan World, to Eternal Happiness, and at length crown you all with an everlasting Reward in Heaven!

F I N I S.





Those who shall be willing to contribute to the Support of the Protestant Mission in the East-Indies, either Annually or Casually, may apply to any of the Persons hereafter mentioned, viz.

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